

Unit One

HOW THE APOSTLES, GOING FORTH, PREACHED THE GOSPEL TO ALL NATIONS

I. THE CHURCH BEGINS HER MISSION

The Jewish People, Their Religion And Life

It was in the year 63 B.C. that the Jewish people lost their independence. Dissensions had arisen among the descendants of the Machabees. They took their dispute to Rome, and Pompey, the illustrious general, was commissioned to help them to settle their differences. As a result, Jerusalem passed under the control of the Romans, and strangers sat on the throne of David.

The Jews remembered the past glories of their race and hated the bondage into which they had fallen. They read in the Scriptures the promises God had made to their fathers, and they longed for the coming of the promised Messiah. Unfortunately, they expected a Messiah who would be an earthly ruler and who would destroy their enemies and establish a world empire.

The Pharisees in particular cherished these ideals of national greatness. Originally, they were devoted to the holy purpose of Preserving the Scriptures and keeping intact the traditions of their fathers, but as time went on, they became more interested in worldly politics than in spiritual matters, and the temporal affairs of their nation became their religion. They hated all foreigners and resented the domination of the Roman Empire.

Another party, known as the Sadducees, was more inclined to co-operate with Rome. They lived in the larger cities and were engaged, as a rule, in occupations relating to the Dispersion. They established synagogues, where they came together for divine worship. The spiritual character of their religion and the beauty of the moral law attracted many of the pagans, and many became converts to Judaism. They were known as the Proselytes.

Among the Jews, both in Palestine and in the Dispersion, there were great numbers who were affected neither by the hypocrisy of the Pharisees nor by the worldliness of the Sadducees. They strove to live their lives according to the Law and the Prophets, and their interest was in spiritual things. Many of these followed our Savior while He was on earth. Their hearts were ready for the coming of the Kingdom of God.

The Gentiles And Their Relation To The New Religion

Excepting for the Jews, all the nations of the known world at the time of our Lord were pagans, and most of them were under the domination of the Roman Emperor. Seven hundred years before the coming of Christ, Rome had come into existence as a small city state. Gradually it extended its power, conquering one nation after another until it became an empire comprising practically the whole of the known world. At the time of the Emperor Augustus the Roman Empire extended from the Atlantic Ocean to the Arabian Desert, and from the English Channel to the Sahara Desert and the Ethiopian Mountains. It included Egypt and Northern Africa.

The Empire was divided up into provinces, which were ruled by governors. One obstacle after another which had held the nations apart had been removed. Means of transportation and communication were improved. A wonderful system of roads was built, making travel easier and less dangerous. Ships plied the seas from port to port, and trade and commerce flourished. The language of the Empire was Greek, and since most of the people used it, common ideas spread easily, and unity of mind was brought about. The Roman law was enforced everywhere, and was a means of keeping the people loyal to the center of authority in Rome.

The Romans were great soldiers, great conquerors, and great organizers, but it was from the Greeks that their culture came. When Alexander the Great conquered the world, he spread the knowledge of the Greek language, Greek literature, philosophy, and art wherever his armies went. Greece was the home of the finer things of life, of science and learning and music and painting and sculpture, of poetry and the drama, of noble architecture; in a word, of everything that served to lift the human heart above the low and sordid things of life and to fill it with lofty ideals and aspirations. Rome conquered Greece, but she did not destroy the beautiful things that she found in Grecian life. The Greeks suffered defeat from a military point of view, but from a cultural point of view they were victorious, for the civilization of the Roman Empire was built on their language and their ideas.

Before becoming subject to the Roman Empire, the different nations and places had their own Gods and their own local religions and rulers saw to it that the ceremonies whereby the Gods were worshiped were faithfully carried out. When these nations were absorbed into the Roman Empire, these ceremonies were neglected, and religion fell into decay. There was no central pagan religion. The Empire required a kind of worship of the greatness of Rome, and of the Emperor as God, but this meant little more than obedience to the law. The Roman Gods were honored on certain days by general feasting and games which had little or no spiritual meaning.

Certain mysterious religions brought in from the East attracted many followers. Of these, one of the most important was the cult of Mithras, which had its origin in Persia, where Mithras was honored as the God of light. Though some of the teachings of this cult resembled the teachings of Christianity, fundamentally it was entirely different. The fact, however, that it was popular at all, reveals that there was a hunger in the hearts of many for something more spiritual than the official religion.

As a matter of fact, the more religious among the pagans were inclined to be disgusted with the superstitions connected with Mithraism and other eastern cults, as well as with the materialism bound up with the worship of the ancient Roman and Greek Gods. The Gods were gradually thought of as human beings with all the faults of evil men. Thus the pagan religion easily became a means of fostering immorality and wrongdoing. As a consequence, men and women who wanted to be good adopted a very stern and strict philosophy known as Stoicism.

The Coming Of The Kingdom Of Heaven

This was the world into which the Messiah came. The nations were united and organized. The bond of union was the Roman Empire with its ideas, its laws, its art, and its philosophy. The power of this mighty Empire made for peace. The fullness of time had come; there was a longing in the heart of every spiritually-minded person, Jew or Gentile, for the Truth that would mean deliverance from error, and for the love that would banish all cruelty and oppression and inhumanity from the face of the earth.

It came to pass that the angel Gabriel was sent from God into a city of Galilee called Nazareth to a virgin espoused to a man whose name was Joseph, and the Virgin's name was Mary. "Fear not, Mary," the angel said to her, "for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and thou shalt bring forth a Son; and thou shalt call His name Jesus. He shall be great and shall be called the Son of the Most High; and the Lord God shall give unto Him the throne of David his father; and He shall reign in the house of Jacob forever. And of His Kingdom there shall be no end."

"The Word was made flesh and dwelt amongst us." Born in a stable at Bethlehem, an obscure town in Jerusalem, grown to manhood, "advanced in wisdom and age and grace with God and men" at Nazareth in Galilee, Jesus when thirty years of age came down to the Jordan, where John was baptizing, and asked to be baptized. When Jesus went down into the waters, the heavens opened and John beheld the Holy Spirit hovering over Him in the form of a dove and heard a voice from heaven proclaiming, "This is My beloved Son, in Whom I am well pleased."

For three years Jesus went up and down the length and breadth of the land teaching the people and establishing the Kingdom of God on earth. From among His followers, He chose twelve to be His apostles, and at their head He placed Simon Peter, to whom He gave the keys of the Kingdom of Heaven, and whom He commissioned to feed His lambs and His sheep. On Calvary, He, the great High Priest, offered Himself up on the altar of the cross as a victim for the sins of men. The Father accepted His sacrifice and on the third day He arose again. For forty days He remained on earth comforting His apostles and disciples and giving them final instructions for the spread of His Kingdom.

Christ ascended into heaven, but this does not mean that His mission was finished and that He had withdrawn Himself from the world. He continued to remain on earth, and will remain until the end of the world, but not as a visible individual person. He remains invisibly in the Kingdom which He established, the Church. The Church is the Body of Christ, His Mystical Body. The Church is Christ, and in the Church Christ has come down through the ages bringing salvation and peace and joy to those who believe in Him. The history of the Church is nothing more than the continuation of the Life of Christ.

II. THE CHURCH IN JERUSALEM

The Coming Of The Holy Ghost

After our Lord had ascended into heaven, the apostles returned to Jerusalem, to the Upper Room, where they had eaten the Last Supper with the Master. There they found one hundred twenty persons gathered together, among them being the Blessed Virgin Mary and the seventy-two disciples. For ten days they abode in this holy place, where the first Mass had been celebrated, "persevering with one mind in prayer."

The tragic death of Judas Iscariot had left a vacancy in the ranks of the twelve apostles. One day St. Peter announced that the time had come to select a successor to Judas and said that he should be chosen from among those who had followed Jesus from the time of His baptism by John the Baptist. Two candidates were selected, Joseph, called Barsabbas, and Matthias.

They all knelt while St. Peter said the following prayer, "Thou, Lord, who knowest the hearts of all men, show which of these two Thou hast chosen to take the place of this ministry and apostleship from which Judas hath, by transgression, fallen." Then they cast lots, and the lot fell upon Matthias, and from that time forward he was numbered among the apostles.

Ten days passed and it was Pentecost, suddenly there came a sound from heaven, like a mighty wind which seemed to fill the whole house and sake it to its four nations. Parted tongues of fire appeared and rested upon every one of them. It was the coming of the Holy Ghost.

Immediately they became different people; their minds were enlightened, and their hearts burned with love. Extraordinary graces were given to them which theologians call Charismata. These graces enabled them to preach the Gospel and lead others to a knowledge and love of Christ. One of the Charismata was the "gift of tongues," or the ability to speak languages which they had never learned.

News of the wonderful thing that had happened in the Upper Room spread like wildfire throughout the city, and soon great crowds of people gathered around the house. Because Pentecost was one of the great feast days of the Jews, Jerusalem was crowded with pilgrims, not only from Palestine, but from the Dispersion as well. The apostles began to preach to them, and when they heard, they were astounded. "Are not all these that speak Galileans," they asked, "and how have we heard, every man our own tongue wherein we were born? Parthians and Medes and Elamites, and inhabitants of Phrygia and Pamphylia, Egypt, and the parts of Libya about Cyrene, and strangers of Rome. Jews also and proselytes, Cretes and Arabians: we have heard them speak in our own tongue the wonderful works of God.

St. Peter stepped forth, with the other eleven apostles surrounding him, and preached to the multitude. He reminded them of the prophecies that had been made concerning the Messias, and showed them how these prophecies had been fulfilled in Jesus Christ. "Do penance," he said to them, "and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost."

That day three thousand souls were added to the Church. Many of them were foreigners, and when they went back to their own countries, they brought with them the glad tidings of the coming of the Kingdom of God.

Life Among The First Christians

Our Lord had promised the apostles that they should have power to work miracles in His name. Peter and John went up to the Temple to pray. At the gate of the Temple, which was Beautiful, lay a man who had been lame from birth, and brought there every day to beg for alms. As Peter and John passed, he called out to them and begged them to have pity on him. Peter stopped and, turning to him, said, "Silver and gold, I have none, but what I have given thee: In the name of Jesus Christ of Nazareth, arise and walk."

Then taking him by the hand, he lifted him up. The beggar was cured and, leaping with joy, went with them into the Temple to praise God.

Word of this miracle spread throughout the Temple and the city. People flocked to the apostles, bringing their sick into the streets on beds and couches so that Peter's shadow, as he passed by, might fall upon them, and cure them.

Due to the preaching of the apostles and the miracles that they worked, the little flock of Christians became larger every day. A remarkable spirit of love bound them together. They divided their possessions with one another, and established a common fund from which everyone received what was necessary for daily life. They continued to follow the Mosaic Law and worshiped with their Jewish neighbors in the Temple. However, they also had their own private meeting places where, on the first day of the week, they came together frequently to celebrate the Holy Eucharist, which at that time was called "the breaking of bread."

Certain foreign Jews, who were members of the Christian community, complained that they were being ignored in the distribution of supplies from the common fund. In order to meet this difficulty, the apostles appointed seven deacons to take care of the needs of their own people. Though these deacons were, for the most part, foreigners, gradually they took over the whole work of distribution. Thus, the apostles were relieved of the worry of taking care of the material welfare of the Christians and were left free to devote themselves to the works of preaching and sanctification.

Among these deacons, one in particular stood out for his learning and holy zeal. His name was Stephen, and he was a Jew of Greek origin. Being a man of great culture, he was at home among the most learned of his Countrymen, and he labored zealously to convert them to the teachings of Jesus Christ.

He preached in the synagogues, and so great was his eloquence and so strong his arguments, that he aroused the anger of the Pharisees. They brought him before the Sanhedrin and accused him of blasphemy and of being an enemy of the Temple and the Law. They condemned him to death in spite of his wonderful defense, in which he proved from the Scriptures that Christ is the Messiah. Taking him outside the city, they stoned him. "Lord Jesus," were his dying words, "receive my spirit. Lay not this sin to their charge."

The official witnesses to the execution laid down their garments at the feet of a young man whose name was Saul, and Saul consented to Stephen's death. Thus died the first martyr of the Church.

The Church Is Persecuted

The growing number of the converts to Christianity, and the success of St. Stephen in his debates with the Jews, aroused the concern of the Sanhedrin and of the leaders among the Pharisees. They decided to take measures to stamp out the new sect, and the Christians were forced to leave Jerusalem. They fled and were soon dispersed through Judea, Samaria, Syria, and the Island of Cyprus.

The apostles remained in and about Jerusalem for about twelve years or more. Herod Agrippa, grandson of Herod the Great, the murderer of the Holy Innocents, became King of the Jews. He was a great defender of the traditions of Judaism and launched a persecution against the Christians. The first victim of his cruelty was St. James the Apostle, known as the Elder, the brother of St. John, who was beheaded. When Herod Agrippa saw how pleased the Jews were at this execution, he decided that St. Peter should be his next victim. Accordingly, he sent his soldiers to arrest St. Peter and put him in prison until the end of the Passover, at which time it was his intention to put the Apostle to death.

We read in the Acts of the Apostles how the Christians prayed without ceasing for St. Peter as he lay in prison. The night before he was to be executed, St. Peter, bound with two chains, lay asleep between two soldiers. At the door of the prison the keepers kept guard. Suddenly an angel appeared, awakened Peter and, raising him up, said, "Arise quickly." The chains fell from the Apostle's hands and the angel said to him, "Gird thyself, put on thy sandals, cast thy garment about thee, and follow me."

Peter followed, not realizing that it was an angel who had come to deliver him. They passed through the prison and came to an iron gate which led to the city. This gate opened itself, and they passed through and out into the street, where the angel disappeared.

Then it was that? Coming to himself, Peter said, "Now I know in very deed that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

The next morning, when Herod was sent to the prison for Peter, he discovered that he had escaped. He questioned the keepers, and because they could not explain what had happened, he commanded that they be put to death.

The Acts of the Apostles tells us that sometime after this, Herod, arrayed in his royal garments, sat on his throne, and made an oration to some representatives of the people of Tyre and Sidon with whom he had been having difficulties. When he had finished speaking, so moved were his hearers that they cried out, "It is the voice of a God, and not of a man." "And forthwith," we read in the Acts, "an angel of the Lord struck him because he had not given the honor to God, and being eaten up by worms, he gave up the ghost."

The Conversion Of St. Paul

At Tarsus, in the Roman Province of Cilicia, there was born to a Jewish family of the tribe of Benjamin a son whom they called Saul. His family for generations had belonged to the Pharisees, and as a young boy he had been sent to Jerusalem to study under the Gamaliel, a great Jewish teacher of the time.

It was the custom among the Jews at that time for every boy to learn how to work with his hands, and thus, while Saul's great ambition was to become a doctor of the law, he was by trade a tentmaker. Tradition tells us that Saul was small in stature and not blessed with the best of health, yet in spite of this, he had the gift of tremendous energy and possessed great mental powers.

Saul had listened to the arguments of St. Stephen and had no doubt joined with him in debate in the synagogue. Being a loyal Pharisee and zealous to preserve the religion of his fathers, it is not to be wondered at that he came to hate all that Stephen stood for, and that he made up his mind to do all in his power to destroy the Christian sect.

When the Christians fled from Jerusalem after the death of Stephen, Saul was filled with rage and decided that they should be pursued. From the high priest he obtained a commission to go to Damascus, the capital of Syria, to arrest whatever Christians he could find there, and to bring them back to Jerusalem. As he approached the city, he was suddenly blinded by a flash of light, and he fell from his horse and lay on the ground. He heard a Voice saying to him, "Saul, Saul, why dost thou persecute Me?" He answered, "Who art thou, Lord." The Voice replied, "I am Jesus whom thou dost persecute. It is hard for thee to kick against the goad."

Trembling and astonished, Saul asked, "Lord, what wilt Thou have me do?" The Voice answered, "Arise and go into the city, and there it shall be told thee what thou must do."

Saul's companions were filled with wonder. They had heard the Voice, but saw no one about. When Saul arose from the ground, he discovered that he was blind. His companions led him into Damascus, where he remained for three days, unable to see and neither eating nor drinking.

There was in Damascus a disciple named Ananias. To him the Lord appeared in a vision and said, Arise and go into the street that is called Strait and seek in the house of Judas one named Saul of Tarsus. For, behold, he prayed."

Ananias answered, "Lord, I have heard by many of this man, how much evil he hath done to Thy saints in Jerusalem. And here he hath authority from the chief priests to bind all that invoke Thy name." "Go thy way," the Lord said, "for this man is to me a vessel of election, to carry My name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for My name's sake."

Then Ananias went to the house where Saul was lodged. "Brother Saul," he said, "the Lord Jesus hath sent me, He that appeared to thee in the way as thou earnest, that thou mayest receive thy sight and be filled with the Holy Ghost."

Immediately Saul's sight was restored to him and, rising up, he asked Ananias to baptize him. The talents and the energy that had been devoted to the defense of the Law and the persecution of the Christians were now dedicated to the cause of Jesus Christ. Until the day of his death, Paul had no other ambition than to spend and be spent in the service of the Church.

III. THE CHURCH AMONG THE GENTILES

First Converts From Paganism

Although the Kingdom of Heaven was first of all preached to the Jews, it was not the divine intention that it be confined to them exclusively. The apostles were sent to preach to all nations, and the fair mission was to extend to the Gentiles as well as to the Jews. A first step in this direction was taken under Divine Providence when the Jewish Christians were dispersed by the persecution in which St. Stephen died, for now they came into contact with the Gentiles in many places and made a great number of Gentile converts.

One of the seven deacons of Jerusalem whose name was Philip fled to Samaria, where he preached and baptized many converts. One day an angel appeared to him and said, "Arise, go towards the south to the way that goeth down from Jerusalem into Gaza." Philip obeyed, and on the road, he met a man sitting in his chariot and reading Isaias the prophet. This man was an important official in the Kingdom of Ethiopia, where he had charge of all the treasures of the queen, whose name was Candace. Philip approached him and asked him if he understood what he was reading. He answered, "How can I unless some man shows me?" and he invited Philip to sit beside him in the chariot.

As they went along, Philip explained to him the prophet's words and showed him how the prophecies were fulfilled in Jesus. They chanced to pass by a place where there was some water. The Ethiopian said, "See, here is water; what doth hinder me from being baptized?" Philip said, "If thou believest with all thy heart, thou mayest." The Ethiopian answered, "I believe that Jesus Christ is the Son of God." Then Philip baptized him, and he went away with great joy in his heart.

Philip made many converts in Samaria, and the apostles Peter and John went there to administer the sacrament of Confirmation. Among his converts was a magician known as Simon Magus, When Simon saw the wonderful changes that were made in the converts when they received the Holy Ghost, he sought to purchase from the apostles the power which they possessed.

Peter rebuked him sternly for thinking that he could buy the gift of God with money. "Do penance for this thy wickedness and pray to God that perhaps this thought of thy heart m forgiven thee." Simon was filled with contrition and began to pray for him that he might be spread the punishment of God. The word simony, which is the sin of taking money for sacred things, had its origin in this episode.

There lived in Caesarea a Roman centurion named Cornelius. He was a deeply religious man and very generous toward the poor. One day he had a vision. An angel came to him and said, "Thy prayers and thy alms are ascended for a memorial in the sight of God. And now send to Joppe and call hither one Simon, who is called Peter. He will tell thee what thou must do."

Immediately Cornelius sent two of his servants and a soldier to Joppe, where St. Peter was living with a tanner in a house by the seaside.

The next day about the sixth hour, St. Peter went up on the roof of the house to pray. He also had a vision. He seemed to see a great linen sheet let down from heaven to earth. On it were all kinds of animals, and creeping things and birds. A Voice said to him, "Arise, Peter; kill and eat." But Peter said, "Far be it from me; for I never did eat anything that is common and unclean."

Then the Voice spoke to him a second time. "That which God hath cleansed, do not thou call common." This Happened three times, and then the vision was over.

Peter was deeply puzzled and wondered what this vision could mean. While he was still pondering it over in his mind, word was brought to him that the men whom Cornelius had sent were at the gate and were asking for him. Again St. Peter heard a Voice from heaven, "Behold, three men seek thee. Arise, therefore, get thee down, and go with them, doubting nothing, for I have sent them." Peter went down and the servants of Cornelius gave him their master's message. The following day he set out with them for Caesarea. When they came to the city, they found Cornelius awaiting them, having called together his kinsmen and special friends. When he saw St. Peter, Cornelius came to meet him and knelt at his feet, but Peter lifted him up, saying, "Arise, I myself also am a man."

Cornelius told St. Peter how he had been instructed by an angel to send for him. Then St. Peter understood that it was God's will that he receive the Gentiles into the Church, and he baptized Cornelius and his friends.

The Church In Antioch

Antioch was the largest city of the East, and there a number of Jewish converts had taken up their residence. Some of these were very learned men and they lost no opportunity to preach the Gospel of Jesus Christ to their pagan neighbors. As a result, they made a great number of converts, and the apostles of Jerusalem sent to govern the Church at Antioch. Barnabas was a friend of St. Paul, who at that time was at Tarsus, and he summoned him to come to assist him. It was at Antioch that the followers of Jesus were first called Christians. Previously they had been called Galileans or Nazarenes.

The Missionary Labors of St. Paul

After the death of Herod Agrippa, there followed a period of peace for the Church, Antioch as a base, Paul and Barnabas set forth on a great missionary campaign. They began their work on the Island of Cyprus, and in the southwestern part of Asia Minor. From the beginning, their labors were rewarded with great success, and they made many converts among the pagans.

St. Paul supported himself by working as a tentmaker. In every town he visited, he took up his residence among the Jews, and on the Sabbath day preached in the synagogue. Many Gentiles came to listen to him and were converted, but very few of the Jews embraced the Faith.

At Lystra, St. Paul cured a crippled man. Immediately the people hailed him and Barnabas as Gods; they called Barnabas, Jupiter, and Paul, Mercury, and attempted to offer sacrifices to them. Rending their garments, the apostles protested against this blasphemy, and insisted that they were not Gods, but men. At once the temper of the people changed. They drove Paul and Barnabas from the city, and outside the gates Paul was stoned and left for dead. However, he recovered and returned with Barnabas to Antioch.

Some years later, about the year 50 A.D., Paul and Barnabas parted company. Paul went into Asia Minor and returned to Lystra, where he chose as his assistant a man named Timothy, who was the son of a Jewish mother and a Greek father. He made his way toward the Aegean Sea, and at Alexandria, in Troas, he was joined by Luke, who was a physician, and who henceforth was his constant companion.

St. Luke wrote the Acts of the Apostles, and there he tells us of the adventures of St. Paul, his successes, and his failures and all that he suffered in the name of Jesus. At Athens, St. Paul was brought before the Areopagus, which was the Greek Council, or governing body of that city. Standing before them, St. Paul said, "Ye men of Athens, I perceive that in all things you are too superstitious. For passing by and seeing your idols, I found an altar on which was written: To the Unknown God. What you worshiped without knowing, that I preach to you." Then he proceeded to explain to them the doctrines of Christianity. They listened attentively, but when he spoke of the resurrection of the dead, they mocked him and dismissed him, saying, "We will hear thee again concerning this matter." Only a small number of the Athenians were converted.

At Corinth, which was a great commercial center, St. Paul lived for eighteen months, and made so many converts that the Christian community in that city became one of the largest at that time. The work in Corinth was particularly difficult because of the immorality of the inhabitants.

From Corinth St. Paul made his way to Ephesus. At first, he preached in the synagogue, but the Jews drove him out.

There was in the city a public lecture room which was called "The School of Tyrannus." Here for two years St. Paul preached and taught the people and made many converts.

Unfortunately, his success aroused the hatred of those who manufactured idols and gifts for the pagan Gods. As the number of converts to Christianity increased, they saw their business falling off. They caused a great riot and created such disorder through the city that St. Paul thought it wise to go elsewhere for a time. He returned to Corinth, where moral laxity had crept into the Christian community, and the converts had fallen away from their first fervor. He succeeded in bringing the Corinthians to see the error of their ways, and by penance and mortification to repair the harm that had been done. It was then that he made up his mind to journey to Jerusalem, to deliver a sum of money which he had collected from his converts for the poor of that city.

However, at Jerusalem he encountered new difficulties. He was accused falsely of taking a Greek Christian into the Temple, which was forbidden by the Jewish Law. A riot followed and had it not been for a Roman officer, who rescued him, St. Paul would have been stoned to death. The officer sent him to Caesarea to the governor, whose name was Felix. St. Paul defended himself against the accusation of the Jews so convincingly that Felix was on the verge of becoming a Christian. But the governor was a worldly minded man and lacked the power of decision. He left St. Paul in prison for two years. Felix was succeeded by Festus. He took office about the year 60 A. D. Not knowing what to do with St. Paul, he decided to deliver him over to the Jews. But St. Paul said, "I stand at Caesar's judgment seat, where I ought to be judged. To the Jews I have done no injury, as thou very well knowest. For if I have injured them, or have committed anything worthy of death, I refuse not to die. But if there be none of these things whereof, they accuse me, no man may deliver me to them: I appeal to Caesar."

Festus answered, "Hast thou appealed to Caesar? To Caesar thou shalt go."

For many years St. Paul had longed to visit Rome, but his missionary work in the East had prevented him. Besides, a strong Christian community, already existed in the capital, and St. Paul did not wish to "build on another man's foundations." But now at last he was bound for Rome in chains, and under a military guard.

A number of St. Paul's friends took passage on the ship that sailed for Italy. The centurion who had St. Paul in charge treated him very kindly and allowed him to associate with his friends on board. Near the Island of Crete, a great storm arose and soon afterwards the ship was wrecked off the coast of the Island of Malta. All on board were saved and after some delay the journey was resumed.

As St. Paul approached Rome, he was met by a large number of Christians, who came far along the road to see him. For two years he remained a prisoner, though he was allowed to go out in the streets with his arm chained to a soldier. Thus, it was possible for him to continue his work of preaching, and to encourage the Christians everywhere by his patience and fortitude.

After two years, St. Paul was set free and there is reason to believe that he journeyed into Spain to preach the Gospel. Later he went to Ephesus and left Timothy there as bishop. He made many converts on the Island of Crete and placed them in charge of Titus. Later, as we shall see, he returned to Rome to suffer martyrdom.

St. Paul wrote fourteen Epistles, or letters, to his converts. One was written to the Romans, one to the Galatians, two to the Corinthians, one to the Philippians, two to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to the Hebrews. In his Epistles, he explained the doctrines of the Church and set forth practical counsel for leading a holy life. These letters form a part of the Holy Scriptures and reveal in every line the noble spirit and holy character of the "Apostle of the Gentiles," as St. Paul is called.

The Work Of The Other Apostles

St. John the beloved disciple is said to have remained at Jerusalem with the Blessed Virgin until her death. Later On, he became Bishop of Ephesus. He was the only one of the apostles to escape martyrdom, although there is a tradition that he was thrown into a cauldron of boiling oil and escaped miraculously. During the persecution of the Emperor Domitian, he was banished to the Island of Patmos, where he wrote the Apocalypse, or the Book of Revelations. He also wrote the fourth Gospel, and three Epistles to his converts. He died at Ephesus about the year 100 A.D.

St. James the Less remained at Jerusalem, where he was bishop. He was a very devout man and practiced great penances. He wrote an Epistle to the Jewish Christians who were in his charge. Shortly after St. Paul left in chains for Rome, St. James died a martyr's death, having been hurled from the pinnacle of the Temple and beaten with clubs.

St. Matthew first preached to the Jews and wrote his Gospel for them in their language; then he went abroad to preach to the Gentiles. St. Jude, the brother of St. James the Less, wrote an Epistle to the Jewish converts in Palestine.

St. Thomas preached in Parthia; St. Andrew in Cynthia; and St. Bartholomew in India. St. Simon and St. Jude spread the Gospel in Persia, and St. Philip preached in Asia Minor.

The Evangelist St. Mark accompanied St. Paul on one of his journeys, but afterwards remained with St. Peter, from whom he no doubt learned the facts which he set down in his Gospel. St. Luke wrote a Gospel and the Acts of the Apostles. He was the faithful friend and companion of St. Peter, who calls him his "beloved physician." After the death of St. Paul, he labored in Greece.

The Council Of Jerusalem

There was much dissension and disagreement among the early Christians concerning the conditions on which Gentiles should be received as members of the Church. The Jewish Christians insisted that the Gentiles bind themselves to obey the whole Law of Moses. They attempted to impose this on the converts at Antioch, but Paul and Barnabas took a stand against them. The dispute was taken to the apostles in Jerusalem, where a council was held. There was much discussion, and as a result a declaration was drawn up, which was sent to the Gentile Christians everywhere, especially to those at Antioch. It read, "It hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things; That you abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which things keeping yourselves, you shall do well."

IV. THE FOUNDATION OF THE CHURCH IN ROME

The Jews And The Christians In Rome

As we have already seen, the Jews, before the Coming of Christ, were to be found in every part of the world. Every important city in the Roman Empire had its Jewish colony. Rome, being the capital of the Empire, would naturally attract those Jews who were engaged in trade and commerce, or whose business it was to lend money. In Rome, the Jewish quarter was close to the Circus Maximus, which was a great stadium in which public games and races were held. Of course, the Jews made up only a small part of the population of the city, but they had some influence and enjoyed certain privileges. For instance, they were allowed to meet together in their own synagogues.

Christianity came to Rome very early. Perhaps some of the "strangers of Rome" who were present when St. Peter preached on Pentecost day were converted, and preached the Gospel when they returned home. It is possible, too, that Roman soldiers who had been stationed in the East, or traders, who had been traveling through Asia Minor, had become converts and, on their return brought the Faith to the Eternal City.

The growing number of Christians at Rome aroused the envy of the Jews, and as a result there was much quarreling and dissension. Because of this, the Emperor Claudius issued a decree banishing both the Jews and the Christians from the city. Soon, however, both were allowed to return, and the Christian community at Rome grew so rapidly that its fame was known throughout the whole Roman Empire.

It was in the year 50 that Claudius banished the Jews and Christians from the city. Before that time, St. Peter had come to Rome, where he took charge of the Christian community and became its first bishop. Later, it seems, he returned to the East. On the twenty-second of February, the Church celebrates the feast of the Chair of St. Peter at Antioch, to commemorate the fact that for a while he was also bishop of that city. According to tradition, he remained in Antioch for a time and then returned to Rome.

THE MARTYRDOM OF STS. PETER AND PAUL

In the year 64, a great fire broke out in Rome. It started in the Jewish quarter near the Circus Maximus, and soon the whole city was threatened with destruction. Nero was the emperor at the time, and the suspicion was that he himself had started the fire in order to clear the ground for some public buildings which he planned to erect. In order to take the suspicion out of the minds of the people, Nero placed the blame on the Christians.

Immediately the fury of the populace was aroused. They demanded that the Christians be arrested and punished. But when the followers of Christ were brought before the judges, there was no evidence to convict them of starting the fire. Then they were accused of other abominable crimes and charged with being enemies of the state. The fact that they did not worship the pagan idols, and that their religion set them apart from their fellow citizens had led people to fear and distrust them anyway. Hence it was easy for the Emperor to get popular support for his unjust persecution. Politicians have done that kind of thing in every age.

The persecution lasted until the end of Nero's reign, 68 A.D., and was confined almost entirely to the city of Rome. Christians were tortured in public to satisfy the cruelty of the mob. They were wrapped in animal skins and thrown to the dogs, or covered with tar and burnt as torches at the feasts of the Emperor.

When the persecution broke out, St. Peter and St. Paul were in the East. They met in Corinth and traveled together to Rome to strengthen and encourage the Christians. However, they were not in the city very long until both were arrested and condemned to death. They died in the year 67. According to an old tradition, St. Peter was crucified near the Circus Maximus with his head downward, because he considered himself

unworthy to die in the same manner as our Lord. St. Paul, being a Roman citizen, was beheaded with a sword.

In the great Church of St. Peter, in the city of Rome, at the foot of the Vatican hill, a pilgrim today may visit the tomb of the Galilean fisherman whom Christ made the head of His Church, and who was the first pope and Bishop of Rome. Outside the walls of the city in a beautiful basilica on the Ostian Way the body of St. Paul, the Apostle of the Gentiles, awaits the final resurrection.

The Fall Of Jerusalem And The Fate Of The Jewish Converts

About the year 70, the Jews at Jerusalem rose up in rebellion against the power of Rome. A Roman army under Vespasian laid siege to the city. The inhabitants soon found that their supply of food and water was giving out. They suffered terribly from hunger and thirst, and pestilence broke out among them. Thousands died in greatest agony.

Vespasian was called to Rome to become emperor, but his son Titus continued the siege. Finally, the Jews were no longer able to defend the city, and the Roman army marched in, massacred the people, destroyed the Temple, and razed the city to the ground.

When Jerusalem fell, the Jewish Christians at last realized that the old religion was at an end. It had served its purpose in the Providence of God. Through the long ages it had kept alive in the world the knowledge of the one true God, and had prepared men for the coming of the Savior. But now its work was accomplished. The letter of the Law must give way to the spirit, and Christians must not be obliged to observe the Mosaic ritual.

There is to be no distinction between Jew and Gentile, but all are brothers in Christ. Christ, the Prince of Peace, had made both one, and had broken down the wall that separated them. Through His Church He preached peace to those that are afar off, and to those that are near, and through Him all may come to the Father. "Now, therefore, you are no more strangers and foreigners, but you are fellow citizens with the saints and the domestics of God, built upon the foundations of the apostles and prophets, Jesus Christ Himself being the first cornerstone in whom all the building, being framed together, growth up into a holy Temple in the Lord."

Unit Two

HOW THE CHURCH IN THE EARLY DAYS WEATHERED THE STORMS OF ERROR AND PERSECUTION AND PRESERVED THE DOCTRINES OF CHRIST

I. THE GROWTH OF THE CHURCH AND HER ORGANIZATION

The Spread Of The Faith

By the end of the first century, there was not a province of the Roman Empire that had not heard the glorious tidings of the coming of Christ. In the year 112, a Roman governor in Asia Minor wrote to the Emperor that the pagan temples were almost abandoned. By the year 300, about one-half of the population of Asia Minor, Greece and Egypt was Christian, and there were strong Christian communities in Italy, Spain, Gaul, Britain, Northern Africa, Syria, Abyssinia, Arabia, Armenia, and Persia.

Of course, the principal cause of the marvelous spread of the Faith was that the Church derived its life and power from the Holy Spirit, Our Savior had promised that "the gates of hell should not prevail against her." He has risen from the dead, and death can no longer have power over Him.

The lives that the first Christians led won many converts to the Church. They regarded themselves as apostles, and were anxious to share with others the great happiness that their religion brought them. They sought by word and example to win their friends and neighbors to Christ.

More than that, people were tired of the worldly life of paganism. Their hearts and souls were hungry for something more than food and drink, and riches and pleasures. They saw how contented and happy the Christians could be even in the midst of poverty, and how even the slaves found their load easier to bear because of their love for Jesus Christ.

The pagan world was also impressed with the attitude of the Christians towards one another, their loyalty and charity. "See how these Christians love one another," they used to say.

The Hierarchy Of The New Church

It was to the apostles, under St. Peter, that our Savior gave the power to govern His Church. The successors of the apostles are the bishops, and the successor of St. Peter is the Bishop of Rome, who has always been the head of the Church. In all the larger centers where Christian communities had been established the apostles appointed bishops as shepherds of the

flock. To assist him in his work, the bishop in the chief city of a Roman province directed and guided the bishops of the smaller towns. Thus, the Bishop of Antioch had supervision over all Syria; the Bishop of Caesarea presided over Palestine; the Bishop of Alexandria over Egypt; the Bishop of Ephesus over Asia Minor, and the Bishop of Carthage over Northwestern Africa. From time to time the bishop would meet together under this leading bishop in what were known as provincial councils to discuss with one another the affairs of the Church and to agree upon laws to govern their flocks.

The Bishop of Rome, as the successor of St. Peter, was everywhere regarded as the supreme head of the Church, to whom all, bishops, priests, deacons and the lay-people, owed obedience. Whoever failed to recognize his authority, even though he were a bishop, was immediately looked upon as being outside the Church. In any controversy or difficulty that concerned the teachings of the Church, the Bishop of Rome had the last word. When he spoke, a matter was settled.

The Spiritual Life Of The Early Christians

In order to become a Christian, one must be born again of water and the Holy Ghost, which means that one must be baptized. In the beginning, the convert received Baptism as soon as he said he believed in Christ, but later a period of preparation was required which lasted for two or three years. During this time the converts were called catechumens, which means "hearers." They spent their time in study and prayer under their teachers. They were allowed to assist at Mass, but only up to the Offertory. Bit by bit they learned the more important mysteries of the Christian religion. There was in those days a custom in the Church known as the "Disciplina Arcani," or the Discipline of the Secret. Only those who had given evidence of a sincere desire to become Christians were allowed to learn the principal Truths of Revelation. The reason for this was that it was necessary for the Church to keep her teachings secret lest the pagans ridicule them.

When the catechumen was ready to be baptized, he went down into the baptismal font and was immersed in the water three times by the bishop. Immediately afterwards he was confirmed, a custom which is followed in the Eastern Church to this day.

In the beginning, Baptism was conferred whenever it was convenient; later on, however, Holy Saturday and the Saturday before Pentecost became the appointed days for baptizing the catechumens, and they had to wait for these days to occur. Those who were baptized wore a white robe for one week. Before the beginning of the fifth century, it was not the general custom to baptize infants unless they were in danger of death.

Until the end of the first century, the Eucharistic service was held in the evening in connection with a dinner known as the Agape, or the Love-feast in honor of the last Supper. Later on, it became the custom to have the Eucharistic service in the morning. At first it took place only on Sunday, but at the beginning of the fourth century, daily Mass became the rule.

The early Christian received Holy Communion under both species, bread and wine. To those who could not be present at the meeting because of sickness or infirmity, it was carried by the deacons. Christians were permitted to keep the Blessed Sacrament in their homes, or to carry it with them on journeys.

If a Christian committed a grievous sin he was obliged to dress in a rough garment and take his place with the catechumens. When the period of his penance came to an end, he was absolved publicly by the bishop. If this seems very hard and rigorous to us nowadays, it is because we have lost some of the horror of sin that existed among the early Christians, who felt that no one had a right to be called a Christian who was not in the state of grace.

In the infant Church, Wednesday and Friday were "watch days." These are the days they prayed for each other, watched out for each other. The people prayed and fasted until three o'clock in the afternoon, when they gathered together for instructions and prayers. In preparation for the feast of Easter the custom at first was to abstain entirely from food on the two days preceding. The length of this period was gradually increased but the fast grew easier, until in the middle of the third century, the Lenten fast had reached the extent of forty days.

The early Church made Sunday the principal day of the week instead of Saturday, which was the Jewish Sabbath. This was partly to honor the great miracle of the Resurrection which took place on Sunday, and partly to make it clear to the Jewish converts and to the world that Christians were not bound by the details of the Jewish law.

Among the earliest feasts observed was that of Easter. At first the Church followed the Jewish calendar to determine the date on which Easter would fall. Later on, the Council of Nicaea, in 325, declared that Easter should be observed on the first Sunday after the full moon of Spring, and this has been the rule up to the present time.

The feast of the Epiphany was first celebrated in the East in the second century, but in the fourth century it spread to the West. It commemorates the birth of our Lord, the visit of the three kings, and the first miracle in Cana of Galilee. The feast of the Nativity, or Christmas, began to be observed in many dioceses in the third century, and by the beginning of the fourth its observance had spread throughout the Western Church. It was introduced in the Eastern Church through the efforts of St. John Chrysostom. The custom which permits each priest to say three Masses on that day goes back to the fourth century.

From the very beginning, the Church encouraged the use of pictures to help the faithful to understand the meaning of their religion. In the Catacombs, or underground cemeteries in Rome, traces can be seen to this day of scenes from the life of our Lord and of symbols representing the Truths of religion. The symbols most generally used were the following: the chalice, the cross, the lamp, representing wisdom; the anchor, representing hope; the ship, representing the Church; the fish, the symbol of our Lord; the loaves and fishes. There were also pictures of the Blessed Virgin and of our divine Savior Himself. However, there were no images of stone or metal at first, for there was always a danger in those days that such statutes might lead to idolatry. While in the beginning there was no music or singing at divine services, it was not long before the custom of chanting the Psalms and other parts of the Holy Scriptures was introduced. There were very few Church buildings before the time of Constantine. The faithful usually gathered in private homes and, in times of great danger, in the Catacombs.

The noble family life which the early Christians lived aroused the admiration of the pagans, as did their general conduct in the affairs of everyday life. They were honest and upright in their dealings with others, and whenever they were entrusted with a public office, they performed it with great diligence and care. There were a number of Christians in the Roman army, and their behavior won the constant admiration of their fellow soldiers. Slavery was one of the great evils that was to be found in the Roman Empire. When the Romans conquered some tribe or foreign nation, they brought back many of the people and made slaves of them. These slaves were welcomed with open arms if they wished to become members of the Church, and the Christians labored zealously for their freedom.

In those early days there were some holy men and women who wanted to give themselves more completely to God than the conditions of ordinary daily life permitted. They did not wish to marry nor to possess any of the goods of this world. In the middle of the third century, a number of holy men left the cities and villages in which they were living and went out into the desert to spend their lives in prayer and mortification. Among these were St. Anthony and St. Paul, who were known as the first hermits. About the year 311, St. Anthony went to Alexandria and brought back into the desert a number of followers. He organized them into a community; every hermit had his own cell separate from those of his companions, and all spent their days in penance and prayer.

The Church, The Interpreter Of The Teachings Of Christ

The apostles were commanded to go forth into the whole world to teach all nations, and through them this commission has come down to their successors, the bishops. The teaching office of the Church belongs to the bishops in a very special manner.

This duty may be fulfilled by preaching and by writing, but writing has always been a less important means of conveying our Lord's message. Compared to the great number of priests and bishops who constantly preached to the flock, the number of Christian writers in any age of the Church has always been small.

The Epistles and the Gospels are the written messages of the apostles and evangelists, but they do not contain everything that the apostles said or did. In the beginning the apostles and their successors, the bishops, appointed priests, and deacons to help them in oral teaching, but they also encouraged learned writers to explain and defend the Faith by means of books.

The writers of the generation immediately following the apostles are known as the Apostolic Fathers. After the birth of our Lord. They are thus called because they either knew the apostles or were instructed by persons who did know them. Their writings are valuable because they picture for us the beliefs and customs of the Christians of the early days. Among these writers is St. Clement, strengthening that the Pope was the head of the Church. 93 A.D., the fourth Pope, whose letter to the Corinthians defends the right of the bishop of Rome to be called the head of the Church. Then there was St. Ignatius, who had been bishop of Antioch for nearly fifty years, and who was brought to Rome and devoured by lions in the Amphitheater. From him we have seven epistles in which he teaches the catholicity, infallibility, and holiness of the Church, the dignity of the Holy See at Rome, and gives an outline of almost the whole of Catholic doctrine. In addition to these works, there have come down to us the acts of the martyrdom of St. Polycarp, who was a disciple of St. John the Evangelist, an epistle written by St. Polycarp, a set of rules for Christian living and worship known as the "Teaching of the Twelve Apostles," a book called "The Shepherd," by Hermes, and a number of other writings.

St. Ignatius of Antioch wrote down the teaching as told by the apostles, and was a very old man when he was arrested and taken to Rome to be executed. It was while on this journey, that he wrote his seven epistles. In them, among other things, he put down the true doctrine concerning the authority of the bishop; "wherever the bishop, there let the people be, as where Jesus is, there is the Catholic Church, respect the bishop as a type of God, and the presbyters as the council of God, and the college of the apostles. Apart from these there is not even the name of a Church."

As he journeyed towards Rome, St. Ignatius, 84 yrs. Old was greatly worried lest the Christians in Rome, because of his great age, should intercede with the Roman authorities and try to save his life. He longed to be a martyr and shed his blood for Christ. "Let me be given to the wild beasts," he wrote, "for through them I can attain unto God. I am God's wheat and am ground by the wild beasts that I may be found the pure bread of Christ."

In the great Flavian Amphitheater, which we know today as the Colosseum, the holy man obtained his wish. This great

edifice, built by Jewish captives whom Titus had brought to Rome after the destruction of Jerusalem could seat sixty thousand people. Down in the arena the gladiators fought, and victims were thrown to the wild beasts for the entertainment of the audience. Here it was that Ignatius died, devoured by lions.

II. THE DEFENSE OF THE CHURCH

Roman Concern At The Growth Of The Church

For three hundred years the powerful Roman Empire waged almost unceasing war on the Church. Everywhere the Christians met with suspicion and distrust and were at all times in danger of being arrested and put to death. Why was it that this great Empire, the most mighty the world has ever seen, feared the power of Jesus Christ and hated His followers?

The answer is found in the words of our Savior, "My Kingdom is not of this world." According to the teachings of our Lord, we are not made for this world and have not here "a lasting dwelling place." We are strangers, pilgrims on our way home. While we must render to Caesar the things that are Caesar's, we belong first of all to God, and must not give to Caesar the things that are God's.

The Romans were not interested in any life beyond the grave. They put all their trust in this life and sought for happiness in worldly power, worldly possessions, worldly comforts, and worldly pleasures. They depended on the State, in the person of the Emperor, to obtain for them the fullest measure of all these things. They recognized no authority above the State, and no power above the Emperor. For them the State was divine, and the Emperor was worshiped as a God.

The Christians were taught to obey the State only as long as its laws were not contrary to the Law of God. They did not believe as the pagans did, that the State could do no wrong. Its authority was to be respected and its laws obeyed only when they did not interfere with the right of the individual citizen to do all those things that are necessary to come to a union with God and save his soul.

The Romans, as a consequence, could not see how the Christians could be good citizens. They regarded the profession of Christianity as treason to the Empire. They claimed to be broad-minded and tolerant of all religions, and that all others were false.

Naturally all of those people who made their living from pagan worship hated the Christians. Thus we can be sure that those who were attached to the pagan temples in any capacity whatever, or who manufactured idols or provided meats and other materials for the sacrifices were greatly worried by the spread of Christianity, and eagerly supported any movement that promised to do away with the Christians.

All kinds of wild and silly charges were made against the followers of Christ. The enemies of the Church in that day, even as in our own, knew how to appeal to the ignorance and passions of the mob. False rumors were spread abroad about the Christians. They were accused of immorality because they met in secret. It was whispered that they had a sacrifice in which little children were killed and eaten; they were supposed to be constantly plotting the overthrow of the Empire; all the evils of the day, particularly when there was pestilence, or when hard times came, were blamed on them; it was said the Gods were angry because the Christians refused to worship them.

The Apologists

In the second century, we find the Church defending herself against the attacks of the pagans. Great writers came forth to explain the doctrines of Christianity, and to show how false and unreasonable were the arguments of the opponents of the Church. These men have come to be known as the Apologists, and while the works of many of them have been lost, others have come down to us either in whole or in part, or sometimes in quotations by other writers.

St. Justine, Martyr

Among the Apologists whose works we have is St. Justin, Martyr. He was born in Sichein, in Palestine, of Roman parents, sometime after the year 100. From early boyhood, he was hungry for the truth, and as a youth he studied all the pagan teachings. In them he found nothing to satisfy the longings of his soul. He chanced to meet an aged Christian, who explained to him the message of our Savior. At last, he had found the truth. He made a deep study of Christianity and mastered its doctrines. He went to Rome, where he opened a school of Christian philosophy. He wrote a defense against the Jews called the "Dialogue with Trypho" he addressed two "Apologies" to the Emperor, the Senate and the Roman people. It was the second of these that brought about his martyrdom under the Emperor Marcus Aurelius

St. Irenaeus

Another of the Apologists was St. Irenaeus, the Bishop of Lyons. He came originally from Syria and Asia Minor and was a disciple of St. Polycarp. Not only was the Church faced with the attacks of the pagans, but what was perhaps more dangerous, errors and heresies were creeping in among her own children. Some of the Christians, learned men for the most part, had been studying the religions that had had their origin in Eastern countries like Persia. They ended up by getting the religion of Christ confused with these religions, and by trying to explain the Christian mysteries according to ideas that had nothing to do with Divine Revelation. Against these, St. Irenaeus wrote a work that is called, "Against the Heresies," Another of his writings, "The Proof of the Apostolic Teaching," is the oldest

catechism in existence. In it St. Irenaeus states very clearly the fundamental truths of Christianity so that even a child could understand them. St. Irenaeus died a martyr's death in the year 202.

Tertullian

Tertullian was born in Carthage about 160 A.D. He was splendidly educated in Greek and Latin literature and became a lawyer. For many years he practiced in the city of Rome, and around 193 A.D. became a Christian. He returned to Carthage and became a great defender of the Faith. He was a layman and wrote in Latin. He had an original and interesting way of expressing himself, which later on was imitated by others. For that reason, he has been called "The Father of Ecclesiastical Latin." In his most important writing, the "Apologeticus," he answers to the charges that were being made against the Christians and shows how the Christian Religion and its teachings are superior to all others.

Unfortunately, Tertullian was inclined to be too rigorous and severe and became rather fanatical. He got to the point where he did not believe that certain sins could be forgiven, and held that all kinds of amusements were sinful, and other false notions of the same kind.

Origen

There was in the city of Alexandria in the second century a Catechetical School. It was one of the earliest educational institutions of the Church of which we have a record. There, instruction was given, not only in the Scriptures and religion, but in the Greek sciences as well. About the year 203, a man by the name of Origen was head of this school and remained in charge until 230. He was a man of great intellectual ability and had been teaching ever since he was seventeen years old.

Origen wrote very many books, though only a few remnants of his writings have come down to us. Among them is a book "On Prayer," which is an explanation of the Our Father.

Origen had himself ordained a priest without the knowledge of his own bishop. As a punishment he was removed from the Catechetical School and he went to Caesarea, where he opened another school which soon was as famous as that at Alexandria.

Under the Emperor Decius, who was arrested, thrown into a dungeon, and tortured in every imaginable way, but he refused to give up his Faith. Even though he was sixty-seven years old, no punishment could move him. Finally, after two years, he was given his liberty, but he had suffered so much, and his injuries were so severe, that his health was broken, and he died two years later.

St. Cyprian Of Carthage

St. Cyprian was born of a wealthy patrician family of Carthage, where, after having received a thorough education, he became a teacher of rhetoric. About the year 245, he became a convert to Christianity. Henceforth, he sought to follow the advice our Savior had given to the rich young man. He used his wealth to aid the poor and the distressed and to advance the cause of the Church. Four years later, in 249, he became Bishop of Carthage.

St. Cyprian was a constant reader of the writings of Tertullian, whom he called his "Master." Best known of all his writings is his work "On the Unity of the Catholic Church." He likens the Church to the seamless robe of Christ. "Outside the Church," he says, "there is no salvation. He can not have God as his Father who has not the Church for his "other." He was martyred 258.

III. THE PERSECUTIONS

The Martyrs

Though it was not until the reign of the Emperor Decius, 250 A.D. that the Christians were persecuted everywhere and the Roman Empire began a systematic campaign to destroy the Church, yet, before that time, persecutions were frequent, though usually limited to a few provinces. Thus, the first persecution under the Emperor Nero, 64-68 A.D., was confined almost entirely to the city of Rome. The Emperor Domitian, 95-96, aimed his persecution at the higher classes because he saw so many of the religion of Christ. He put his own cousin to death and banished his wife to a lonely island. It was under Domitian that St. John the Evangelist was thrown into a cauldron of boiling oil and later banished to the Island Patmos.

There was a persecution under the Emperor Trajan, 98-117, during which Simeon, the Bishop of Jerusalem, died on the cross and St. Clement, the fourth Pope? was martyred. It was during this persecution that St. Ignatius of Antioch was cast to the lions, It seems that at this time, the pagan mobs were more blood-thirsty than the judges. Informed of this fact by the Pro-consul of Asia, the Emperor Hadrian, Trajan's successor, ordered that no Christian was to be condemned without a trial and only then if it were proven beyond doubt that he had dis-obeyed the law.

It was under the Emperor Antoninus, in the year 156, that St. Polycarp, the Bishop of Smyrna, a disciple of St. John the Evangelist, was put to death. The Proconsul who had allowed St. Polycarp to be arrested and was anxious to save him, but a great mob made up of Jews and pagans clamored for his death and created such a disturbance that the governor yielded to its demands. Polycarp was condemned to be burned at the stake, and when they were about to fasten his hands to the stake by spikes, he begged

them to merely bind him, saying that God would give him strength to remain unmoved in the midst of the flames. The fire burned slowly and, to end his suffering, one of the soldiers plunged his sword into him.

Marcus Aurelius, 161-180 was a wise ruler and a learned philosopher. His writings contain many noble ideas giving evidence that he was a deep thinker. Yet, he had nothing but contempt for Christianity because it was a religion that set store by suffering and humility. He Issued a decree ordering that new sects or religions must not be introduced. Persons of noble birth who insisted upon becoming Christians were to be banished, whilst those of the lower classes were threatened with death by the sword.

At Lyons the pagans were making preparations for a great festival. They noted that the Christians did not join in with them. At first they were satisfied to deride them and make sport of them, but soon derision gave way to anger, and physical violence was used. The result was a great tumult which the magistrates blamed on the Christians and they threw them into prison. They were brought before the governor of the province and he asked each one of them if he were a Christian. If he admitted that he was, he was put to death. A few denied their Faith at first, but in the end all atoned far from their denial and some suffered a martyr's death.

In that section of the city of Rome which is on the other side of the Tiber, and called Trastevere, a beautiful church rises over the tomb of a noble Roman lady who is said to have suffered martyrdom under Marcus Aurelius. Her name was Cecilia, and she was forced to conceal, even from her immediate family, the fact that she was a Christian. She had made a vow of virginity. When her parents arranged a marriage for her, she told the noble Roman youth who was to be her husband, and whose name was Valerian, her secret. At his request she took him to the Pope, and as a result Valerian was converted to the Faith.

Cecilia was condemned to be suffocated by steam in her bathroom, but she was miraculously preserved. Then they killed her with the sword. She is the patroness of ecclesiastical music and is usually pictured with a musical instrument in her hands.

When Septimius Severus became Emperor, he prohibited by law both Baptism, and Circumcision, hoping thus to put an end to Judaism and Christianity. It was in Egypt and in Africa that this persecution was at its worst.

At Carthage, St. Perpetua, and St. Felicitas and their companions were put to death. In vain did Perpetua's father try to prevent her from acknowledging that she was a Christian. He begged her not to disgrace her family, but Perpetua insisted that it was her duty to prefer God to man and not to deny her Faith because of human respect. She was cast into prison with several servants of her household, among them being the slave, Felicitas. Perpetua was allowed to have her little boy with her in prison.

When the day of execution arrived, the prisoners were led into the Arena and scourged. Then leopards, bears and ether wild boars were set on them. Perpetua and Felicitas were gored by a mad bull; finally, all were stabbed to death. These two Saints are commemorated in the Canon of the Mass.

Apostates

Christians who were so scared of suffering that they did everything to escape persecution. For fifty years after the time of Septimius Severus, the Christians were left more or less at peace. The Emperor had other things to worry about. There was much unrest and discontent throughout the Empire. The army controlled the State, and if the Emperor did not obey the military leaders they would depose him. The government changed frequently, and the Roman Senate, which was supposed to represent the people, lost all its power.

Christians were allowed to own their own property and build churches. Some of them became worldly; they lost their fervor, and their Faith was weakened.

In the year 250, the storm broke anew. The Emperor Decius made up his mind to destroy Christianity. If a person were ever suspected of being Christian, he was compelled to clear himself; otherwise, he was arrested and tortured until he either died or gave up the Faith.

Unfortunately, too many Christians were wanting in courage. They feared torture and death, and gave up their Faith. Some of these apostates actually offered sacrifices to the pagan Gods. Others, even though they had not offered sacrifice, managed through bribery or political influence to obtain certificates saying they had done so. Not only lay people, but even bishops and priests were found among those who had denied the Master.

After the persecution was over, the apostates, like prodigal sons, wished to be received back into the Church. There was a great controversy about this question. A priest of Rome by the name of Novatian held that the sin of apostasy could not be forgiven, and when the Pope, who was St. Cornelius, condemned him, he revolted and caused a schism. However, the schism did not last. The Church received the apostates back into the fold, although she imposed severe punishments upon them and many of them were forced to do penance until the end of their lives.

St. Lawrence the Deacon

The Emperor Valerian, 254-260, persecuted the Church. Sixtus II was Pope at the time. He was arrested while saying Mass and together with six of his deacons was beheaded. Seventh deacon whose name was Lawrence was also arrested, but he was not put to death immediately because he was known to have charge of the treasury of the Church. Magistrates hoped to force him to tell them where the funds were kept so that they might confiscate them.

There was much poverty and distress among the lower classes in Rome in those days, due to the fact that the government was corrupt, and the rulers had little interest in the welfare of the ordinary people. The Church came to the rescue of the poor, and it was the duty of St. Lawrence as a deacon to distribute alms.

When he was asked to hand over the treasures of the Church, according to the story that has come down to us, he asked for three days in which to collect them. On the third day he came back to the magistrate leading a large crowd of beggars, cripples, people who were old and sick, hungry children and poor of every description. "Behold," he said to the magistrate, "these are the treasures of the Church." Filled with rage, the magistrate ordered St. Lawrence to be tortured and put to death. He was thrown on a gridiron and died bravely and cheerfully amid great torments.

The Persecution Under Diocletian

According to its constitution, the Roman Empire was supposed to be made up of a number of city states, each one having a large amount of local independence, and all of them bound together under the authority of the Roman Senate and the Emperor, but during the third century the Empire had become a despotic power with the army in control. The army officers made and unmade Emperors whenever they pleased. Most of these Emperors were soldiers who had no training at all in statesmanship. They were mere puppets and did whatever their martyrs told them to do.

Matters in the Empire went from bad to worse. The cost of supporting a great standing army was tremendous. The civilian population was forced to pay heavy taxes, and to meet the public debt, the currency was inflated, which made the cost of living very high. On the frontiers there was the constant threat of barbarian invasions.

In the year 284, a Dalmatian soldier named Diocletian became Emperor. He was a strong man, and he made up his mind to reform the government and to bring back, if possible, the glory of the past. Fearing that the task was too much for one man, he chose Maximian, who had been his comrade in the army, to assist him. Diocletian took up his residence at Nicomedia in the East, while Maximian was placed at Milan to take care of the West. Thus, it came about that the city of Rome ceased to be the center of the Empire.

These changes in government brought prosperity, in which at first the Church shared. However, it was not long before the Emperor began to issue decrees against the Christians. When a fire broke out at the palace in Nicomedia, the Christians were blamed and many of them were tortured. They were also blamed for a rebellion in Armenia and Syria, and an edict went forth that all the leaders be cast into prison. Finally, there came a decree ordering that all Christians be compelled to offer sacrifices to the Gods.

This decree met with heroic opposition. The Christians were condemned to the mines, they were cruelly butchered and whole towns were burnt to the ground. Some of the martyrs who are best known to us, whose names are in the Canon of the Mass and in the Litany of the Saints, died during this persecution. There was St. Sebastian, the Roman soldier whose body was shot full of arrows, but who survived and was killed by the sword. There was Tarcisius, the acolyte, the martyr of the Blessed Sacrament, who gave his life to prevent the mob from laying sacrilegious hands on his Eucharistic Savior; there was St. Lucy, who died in Sicily after her eyes were plucked out; there were the physicians Cosmos and Damian.

St. Agnes, Patron of Virgins

The Church has always had a particular love for St. Agnes, the noble Roman girl who, though only twelve years old, was not afraid to face suffering and death for her Faith. In spite of everything they said or did, she remained pure and good and obtained the martyr's crown when they beheaded her. She was buried in a cemetery on the family estate, out on the Momentine Way, where we find today a beautiful church erected in her honor. There, once a year on her feast day, lambs are blessed whose fleece supplies the Pallium that archbishops wear.

IV. THE GLORY OF THE MARTYRS

"As Dying And, Behold, We Live"

In all there were ten great persecutions, not to speak of the lesser persecutions that took place in various localities from time to time. During three hundred years it was dangerous to be known as a Christian, and every follower of Jesus Christ went through life knowing that at any time he might be arrested, his property and possessions taken away from him, and he himself be delivered over to torture and death. Naturally there were some cowardly souls who lived in dread of this and who, if the test ever came, would not persevere, but for the majority of Christians, martyrdom was not something to be feared, but rather to be longed for. The martyrs were held in great honor; even apostates were forgiven when those who were in prison awaiting martyrdom interceded for them. The attitude of their fellow Christians towards the martyrs was beautifully expressed, which are loosed not by the smith, but by the Lord. O feet! blessedly bound, which are guided to Paradise in the way of salvation. O feet! bound for the present time in the world that they may be always free with the Lord. O feet! lingering for a while among the fetters and crossbars but to run quickly

to Christ on a glorious road. Let cruelty, envious or malignant, hold you here in its bonds and chains as long as it will; from this earth and from these sufferings you shall speedily come to the Kingdom of Heaven. The body is not cherished in the mines with couch and cushions, but it is cherished with a refreshment and solace of Christ. The frame, wearied with labors, lies prostrate on the ground, but it is no disgrace to lie down with Christ. Your limbs unbathed are foul and disfigured with filth; but within they are spiritually cleansed though the flesh is defiled. There the bread is scarce but man liveth, not by bread alone but by the Word of God. Shivering, you want clothing; but he who puts on Christ is abundantly clothed and adorned."

The Catacombs

The pagans cremated the bodies of their dead. The Jews, on the other hand, followed the custom of burial. This custom the Christians likewise adopted. Underneath the soil, outside the city of Rome, there is rock known as Tufa. People who owned estates there dug down into this rock and made cemeteries for the burial of the dead. About seventy of such cemeteries have been discovered. Since the in The Middle Ages they have been called Catacombs. They are thus called because people used to say that the cemeteries near the Church of St. Sebastian, on the Appian Way, were "Ad.Catacumbas" which means, "Near the lowlands.

The Catacombs are in reality underground tunnels bored through the rock. One goes down into them and walks through long narrow, winding, corridors. In the walls on either side are shelves; in these the dead were buried. From time to time one comes to a wider space, like a little room; here we find remains of larger tombs where evidently the martyrs were buried. In these places the Christians could come together for Mass. It was not the general practice to hold divine services in the Catacombs except perhaps, on rare occasions, when the persecution was particularly bitter.

Burial in these underground tombs ceased when the barbarians plundered Rome. In the seventh and eighth centuries the Popes removed the relics of the saints and martyrs from the Catacombs to the churches of Rome. The Catacombs were then abandoned, and were not discovered again until the end of the sixteenth century. The most famous of all the Catacombs is that of St. Callistus, in which many of the Popes who were martyred for the Faith were buried.

The Catacombs Bear Witness To The Faith

From the paintings on the walls of the Catacombs, as well as from the inscriptions that are carved on the tombs, we learn much about the Faith of the early Christians. They believed all the truths that the Catholic Church teaches today,

the Divinity of Jesus Christ, and the Real Presence in the Eucharist, the Divine Institution of the Papacy, the dignity of Mary as the Mother of God, the intercession of the saints, purgatory, and the value of prayers for the dead. The hopes of the early Christians were also the same as our own. Through the merits of the Redeemer they hoped for the forgiveness of sins, the resurrection of the body, and life everlasting.

The pictures of our blessed Savior in the Catacombs usually show Him as the Good Shepherd carrying the lost sheep on His shoulders. Another picture shows a number of people sitting around a table upon which are bread and fishes with baskets of bread standing near. The fact that the Christians of those days thought frequently of death and resurrection is seen from such pictures as that of Noe and the Ark, of Jonah and the whale, of Daniel in the lions den and of the raising of Lazarus.

From the Catacombs, where Mass was said on altars under which rested the bodies of the martyrs, comes the custom we have, even to this day, of having stones on our altars in which have been placed the relics of the saints.

HOW PEACE CAME TO THE CHURCH AND HER GLORY BEGAN TO UNFOLD

I. STATE AND THE CHURCH

Constantine The Great

In the year 305, Diocletian and Maximian abdicated. The Emperor Galerius succeeded Diocletian in the East, whilst in the West Constantius Chlorus took the place of Maximian. One Year later Constantius Chlorus was succeeded by his son Constantine.

Constantine was born in Serbia. He was thirty-two years old when he came to the throne. Maxentius, who was the son of Maximian, had made himself ruler of Italy and Africa. Constantine made up his mind to destroy his power and led his army into Italy, where he defeated Maxentius in two battles, and finally came to the city of Rome. There Maxentius had taken a final stand.

According to Eusebius, who wrote the first history of the Church, the night before the battle, Constantine saw in the sky A cross of light surrounded by the words. "In Hoc Signo Vincas In this sign thou shalt conquer." A voice from heaven told him to adopt the cross as a standard instead of the Roman eagle.

Maxentius, fearful of the outcome of the battle, had consulted the pagan books and read the words, " The foe of Rome shall perish miserably." He took this to be a sign that he should be victorious and led his army across the Tiber by the Milvian Bridge. A great battle followed. With thousands of his soldiers, Maxentius perished in the Tiber.

Constantine marched his victorious legions into the city. The people greeted him with a great triumph. They erected an arch in memory of his victory, and it stands to this day. In the city, Constantine places a statue of himself holding the cross as a standard.

The Edict Of Milan

Meanwhile in the East, Galerius had died, after having granted to the Christians the privilege of practicing their religion provided the laws were not otherwise broken. His son, Maximian Daia, was defeated by Licinius, whose soldiers had invoked the aid of Christ before their victory. Constantine went from Rome to Milan, where he met Licinius, and together they proclaimed the edict to Toleration. This edict granted religious tolerance to pagans and Christian alike. Later Constantine exempted the clergy from taxation and other civil burden, he gave the church the right to receive gifts and bequest, forbade public business and servile work on Sunday, and abolished crucifixion as a Roman punishment. Though Constantine did not become a Christian immediately, was very generous to the Church.

Constantine built many churches. In Rome he erected a beautiful basilica over the tomb of St. Peter which lasted until the Middle Ages, He also built a church at the tomb of St. Paul and erected the noble Lateran Basilica and presented to the Pope an imperial palace that stood nearby. Other churches he built at Nicomedia, Antioch, Tyre, and Jerusalem.

The City Of Constantinople

Constantine decided that the East should be the center of his Empire and founded the city of Constantinople, on the site of the ancient Greek town of Byzantium.

This change had important consequences in the future. It meant ancient culture and civilization were taken out of Rome, otherwise they might have been destroyed and lost forever when the barbarians came down from the North and overran Italy. In the second place, the fact that the political power was far away allowed the spiritual power of the Church to grow up freely without too much interference from the state. In the East the church became almost a slave to the Empire and drifted further and further away from the influence of the Roman. Later we shall see the tragic consequences of this fact.

The Death Of Constantine

Constantine died in 337, He did not receive Baptism until he was on his deathbed. His three sons divided his Empire amongst them, but they fought with one another until finally one of them, Constantius, became the sole ruler. Constantius did everything possible to stamp out paganism. He punished with death the act of offering sacrifices to pagan Gods and ordered that all the pagan temples be destroyed or converted to other purposes. However, he made the mistake of permitting pagan philosophers to teach in the schools and other institutions of learning. These men did all in their power to injure the Christian religion and to instill pagan ideas in the minds of their pupils.

Julian The Apostate

Julian was the youngest son of a half-brother of Constantine the Great. He alone had escaped when Constantine had put his family to death, For this reason he hated Christianity because it was the religion of the man who had persecuted him. Though he was baptized and brought up as a Christian, he had a pagan tutor who kept reminding him of his grievances and pointing out to him the beauty of the pagan religion. When he was a young man, he went to Athens and there joined a group of philosophers who were publicly known as enemies of Christianity.

In the year 335, Julian was called to Milan by the Emperor and made the commander of the army of Gaul and Italy. He was a good general and a fine administrator. His soldiers loved him and drove out the barbarian invaders from the Roman provinces, but when Constantius ordered them into the East to fight against the Persian they refused to go and proclaimed Julian their Emperor.

At the head of three thousand of his best troops, Julian began a long march on Constantinople. On the way he heard that Constantius had died suddenly. He at once proclaimed himself a pagan, sacrificed to the Gods, and ordered the pagan temples to be rebuilt. He forbade Christian schools to teach the subjects which were necessary for those who were preparing themselves for public careers and ordered that the clergy be deprived of their privileges and be made to bear the same burdens as the rest of the population. He took away from the Christians many of the pagan temples which Constantine had given them.

He realized, however, that paganism was dead and must be given a new life. So he attempted to establish a universal pagan church. For it he organized a clergy, and worked out ceremonies which were very like those of the Christians. He also gave it a system of moral teaching copied after the Christian system.

Julian reigned only three short years, when he was mortally wounded in a battle with the Persians. The story is that his last words were, "Galilean, thou hast conquered." With the death of Julian, no further attempt was made to restore paganism.

II. THE CHURCH DEFINES HER PRINCIPLE DOCTRINES

The Guidance Of The Holy Spirit

At the Last Supper our blessed Savior said to the apostles, "I have many things to say to you but you can not bear them now, but when He, the Spirit of Truth, is come, He will teach you all Truth." Everything that the Church teaches today is contained in Divine Revelation. That Revelation ended with the death of the apostles, and since that time nothing new has been added to it. However, the revealed Word of God, as our Savior said, is like a seed which is placed in the earth and opens up and sprouts and grows and develops until it becomes a great tree. Everything about the tree, the bark, the branches, the twigs, the leaves, comes from the seed, and nothing is added to it from outside.

Thus, the first announcement of the coming of the Kingdom of Heaven was made in very simple terms. It proclaimed that God had become Man to save the world and to bring back to mankind all the blessings that had been lost by Original Sin. The God-Man had established a Church in which He would remain on earth until the end of the world to teach men the Truth and to make them holy. In that Church would dwell the Holy Spirit,

binding all its members together in love for the Father and to helping them understand the full meaning of the teaching of Christ.

As time went on, the human mind began to ask questions about the Faith. Men rightly asked for the things that they believed. The Church did not deprive them of the right to think; the Truth she taught had nothing to fear from argument and discussion. As a matter of fact, the better men understood it, the greater the power it would have in the world.

Arianism

In the year 318, a priest of Libya named Arius began to preach a false doctrine about the Son of God. He denied that the Son is God in the same sense that the Father is God. According to Arius, the Son is not eternal nor of the same substance with the Father, but is a creature.

His bishop condemned Arius and excommunicated him and his followers, but the error spread like wildfire and soon there were Arians in every part of the world. In the year 325, the Emperor called all the bishops of the Church together at Nicaea. It was the Emperor who summoned them with the consent of Pope Sylvester. Altogether three hundred eighteen bishops were present, and with the representative of the Pope presiding, they held a General Council.

The Council of Nicaea

A general council is a meeting of all the bishops of the world for the purpose of defining the teachings of the Church, and of adopting measures for her government. Besides general councils there are also national councils, which are meetings of all the bishops of a particular nation, and provincial councils, which are meetings of the bishops of an ecclesiastical province.

The Council of Nicaea was a general council. It defined the true doctrine concerning the Son and His relation to the Father. It drew up a profession of Faith which we know as the Nicene Creed, and which is recited by the priest at Mass. It proclaims Jesus Christ as True God, "God from God, light from light, True God from True God, begotten, not made, of the same substance as the Father, by whom all things were made."

As a result of the decree of the Council of Nicaea, Arius and his followers were exiled. Later on, Arius was allowed to return. During his lifetime, and for centuries after, his false doctrines continued to be a source of great trouble to the Church. Some of the emperor favored the Arians for political reasons; others, faithful to the Church, opposed them and tried to drive them out of the Empire, but even in exile they continued to spread their heresy, and many of the barbarian tribes became converts to Arian Christianity.

St. Athanasius

It was through the influence of the sister of the Emperor Constantine that Arius was brought back from exile. The Emperor, whom Arius had deceived by a false profession of Faith, ordered Athanasius, the Bishop of Alexandria, to restore Arius to his former position in the Egyptian Church. St. Athanasius refused to obey. As a consequence, he aroused the undying hatred of the Arian party and they did all they could, from that time forward, to make life as miserable for him as possible.

When Athanasius was a little boy his bishop, whose name was Alexander, had come upon him one day when he was baptizing other children. The bishop took an interest in Athanasius and when he discovered in the child a great love of God together with splendid talents, he took charge of his education, and saw that he received the best of training. Athanasius was present at the Council of Nicaea, and though he was only thirty years old at the time, he proved himself a most able defender of the true doctrine of the Church.

The Arians accused Athanasius of murder, treason, the practice of magic, and abuse of the Blessed Sacrament. Constantine ordered that a council be held at Tyre to investigate these charges. Athanasius defended himself successfully on every count, and even brought in the man he was supposed to have murdered. However, since some of the bishops present were Arians, and since the entire council was under the domination of the Arians, he knew that he could not obtain justice. Consequently, before the trial was over, he fled to Constantinople.

There, he confronted the Emperor in the streets and demanded a just trial. At first Constantine refused the request, but finally he granted it with great reluctance. However, the enemies of Athanasius brought a new charge against the Saint, one that they knew would prejudice the Emperor against him. They accused him of interfering with the food supply of Constantinople. The Emperor believed Athanasius guilty and banished him to Treves.

By this time the Arian party had the Emperor Constantine in their power and when he died, it was an Arian bishop who baptized him. Yet, through the Arian bishop who baptized him. Yet, though Arianism was strong in Constantinople, Athanasius was permitted to return to Alexandria by Constantine II, who was a Catholic, and who was a ruler in the West. The Arian bishop of Constantinople deposed him once more, and with the aid of troops put an Arian in his place. This was in the year 341. Athanasius then appealed to the Pope and was acquitted of all charges that had been made against him. However, it was only five years later, in 346, that the Emperor Constantius, who was Arian, permitted him to return to Alexandria

For ten years Athanasius was left in peace. Constantius died, and Julian, who succeeded him, allowed the Catholic bishops who had been exiled by the Arians to return to their dioceses. With the aid of these bishops, Athanasius began to labor to restore unity to the Church. This brought down upon his head the displeasure of the Emperor Julian, and once more the Saint was sent into exile. "This little cloud will soon pass," said St. Athanasius patiently. He was right, for Julian died in battle shortly after, and his successor, the Emperor Jovian, called the Saint to Antioch to instruct him in the Catholic Faith.

Jovian died, and the Empire of the East was given to Valens, a rabid Arian, who throughout his reign did everything possible to restore Arianism to power. He persecuted the Catholics and issued a special decree banishing Athanasius; but this time the people rose to the defense of the Saint and threatened to bring him back by force. Thus, in the year 367. Athanasius at last came home to stay and spent the remaining six years of his life in the midst of his flock.

The Three Cappadocians

In the generation that followed that of St. Athanasius, the outstanding defenders of the Faith against Arianism in the East were three Cappadocians: St. Basil, his brother St. Gregory of Nyssa, and his friend St. Gregory of Nazianzus. St. Basil, who was born about 330 at Caesarea in Cappadocia, learned his religion from his grandmother. After attending the schools of his own city, he studied at Constantinople and in Athens. At Athens he met Gregory of Nazianzus. Strangely enough, another of his fellow students was Julian the Apostate.

In 357, Basil returned to Caesarea and opened a school of rhetoric which soon became very popular. His life at this time was not particularly exemplary, but through the influence of his sister, he was converted to holier ways. He spent some time with the monks in the Syrian Desert, in Palestine and in Egypt, and when he returned he retired into solitude on the family estate. It was not long before a number of disciples joined him and he organized them into a religious community, for which he wrote two rules which have been followed by all the monks in the Greek Church ever since.

In the year 364, he returned to the city of Caesarea to assist the bishop in the work of the diocese. He preached every day and great crowds of people, particularly the poor, came to hear him. He became Bishop of Caesarea in 370, and proved himself a real father to all his people.

Shortly after Basil became bishop the Emperor Valens, whom we have seen was an Arian, commanded him to receive the Arians back into the Church. Basil refused and an officer of the Emperor, after trying in vain to bribe him, threatened to take over his property and torture him and put him to death.

The Saint laughed at him and told him he owned nothing but a cloak and a few books, and as for torture and death, he would gladly welcome them. The officer returned to Valens and reported, "We have been worsted, sir, by the prolate of this Church. He is superior to throats, invincible in argument, uninfluenced by persuasion. We must make a trial on some feebler character."

The Emperor Valens fell in battle in the year 378. He was succeeded by Theodosius, who was opposed to Arianism, but Basil did not live to witness the triumph of his religion. He died in 379, the same year in which his friend Gregory of Nazianzus became Bishop of Constantinople.

When Gregory took charge of that see, he found very few Catholics. He made his residence in a small house where he offered the holy sacrifice of the Mass and began to teach the people the true doctrine of the Church concerning the Blessed Trinity. Before two years had passed, he had converted more than half the city. It was about this time that Theodosius abolished Arianism and restored all the churches of Constantinople to the Catholics.

Shortly afterwards, Gregory resigned and retired to Asia Minor, where he spent the remaining years of his life in prayer. He is chiefly noted for his writings, in which he defended the truth in those days of rebellion and trouble. He died in 391.

St. Gregory of Nyssa had none of the advantages of higher education which his brother, St. Basil, enjoyed at Constantinople and Athens. In spite of that fact, however, he became a great philosopher and taught rhetoric at Caesarea. After receiving the lesser orders of the Church, he married, but when his wife died, due to the influence of his sister, the same sister who had been an inspiration for good to his brother Basil, he enlisted again the ranks of the clergy and became a priest. St. Basil appointed him Bishop of Nyssa, but he was deposed by the Emperor Valens in the year 374, and for a time labored in Armenia. He took a prominent part in the Council of Constantinople. He wrote a work against the Arians called "Against Eunomius," and a book of Christian Doctrine addressed to pagans, heretics, and Jews called "The Great Catechism." He died in 395.

St. John Chrysostom

The Arian heresy had come to an end in the Empire, though it still lived among the barbarian tribes. For a period of forty years, the Church in the East was at peace, and it was during this time that St. John Chrysostom edified the Christians of Constantinople by the holiness of his life and the eloquence of his preaching. His fame went abroad throughout the East. Born at Antioch in the year 344 of a wealthy and socially prominent family, he received his early education from a pagan master. However, he had a great love for his mother, and it was due to her influence that he grew up to be a fervent Christian.

When he had finished his higher studies, he placed himself under the direction of the Bishop of Antioch, and for three years prepared himself for Baptism. After the death of his mother, he went into the desert and lived for six years with the monks. Afterwards, for two years, he hid himself in a cave where, by means of prayer and penance, he sought to become complete master of himself and to overcome his desires for comfort and ease.

He returned to Antioch, where in the year 386 he was ordained a priest. For a long while he hesitated about taking this step, deeming himself unworthy. It was while he was debating the question with himself that he wrote down his thoughts in a book entitled "On the Priesthood."

Once ordained, he began to preach to the people. So wonderful were his sermons that his fame spread far and wide and he earned the name of Chrysostom, which means "golden-mouthed."

So greatly did he endear himself to the people of Antioch that when he was chosen patriarch of Constantinople in 397, he had to leave the city secretly for fear they would not let him go. At Constantinople even greater crowds came to hear him preach. Chrysostom preached fearlessly against worldliness and sin wherever he found them, and spared no one. Naturally this brought down upon him the dislike and even hatred of certain people, including some of the bishops who were under his supervision and even the Empress.

One of the Saint's bitterest enemies was the Bishop of Alexandria. This bishop had excommunicated certain monks. They claimed they did not deserve this punishment and sought shelter with St. John Chrysostom, who brought their case to the attention of the Emperor. The Emperor demanded that the Bishop of Alexandria give an explanation of his action but, instead, the latter called together a number of other bishops who disliked St. John and they brought serious charges against the Saint. St. John Chrysostom knew, of course, that the charges were groundless and refused to appear in order to defend himself against them. He was sentenced to exile, but the people rose in rebellion and demanded that he be recalled. This was in the year 403.

Within two months he was exiled again. A statue of the Empress had been unveiled and St. John had publicly criticized the ceremonies that had been held on that occasion because they were too pagan in character. A false report of the whole affair had been sent to the Empress. His enemies thought that this exile would break his spirit or that he would be killed by brigands, but he lived for three years after he had reached the place of exile and wrote many letters to his friends, of which two hundred forty still exist. While in exile he directed the missionary work in the Lebanon district of Syria, the reorganization of the Church in Persia and the conversion of the Goths.

From exile he wrote an appeal to Pope Innocent I. The Pope saw that his cause was just and sided with him, but there was too much political opposition in the East. Even the death of the Empress did not put an end to this opposition, which was due particularly to the fact that the people of Constantinople refused to accept anyone else as their bishop. The Emperor, now the great Theodosius, commanded that Chrysostom be driven farther and farther away from Constantinople. He died in exile in the year 407. Thirty years after the death of the Emperor, his son Theodosius II brought the body of St. John Chrysostom back to Constantinople. There was great rejoicing among the people and the Emperor, with his face laid upon the coffin, prayed to God to forgive his parents for having persecuted the holy man unjustly.

Nestorius And The Council Of Ephesus

Preaching in the presence of Nestorius, the patriarch of Constantinople, during the Advent of the year 428, a priest of Constantinople said that no human person could be the Mother of God. Immediately there was tumult in the church. However, Nestorius himself began to preach this doctrine. He claimed that there were two persons in Christ, and that Mary was not the Mother of God.

The doctrine of Nestorius was opposed on every side and finally a general council was called at Ephesus in 431. The mightiest opponent of Nestorius was St. Cyril, the patriarch of Alexandria, who was appointed by the Pope to be his representative at the council. The doctrine of Nestorius was condemned and he was banished to Egypt, where he died in 440. His followers were likewise banished and "they scattered into Armenia, Persia, and India, in which countries even today there are remnants of this heresy.

II. THE GREAT TEACHERS IN THE WEST

Arianism In The West

In the East, as we have seen in the last section, Arianism found its way right into the heart of the Church, and caused much internal trouble and dissension. It surprises us to see so many bishops and priests becoming Arians. This was due, in part, to the fact that the Emperor Constantine and some of his immediate successors were Arians, and the Church in the East, being closer to Constantinople, the seat of the Empire, came more or less under the domination and influence of the State. In addition to this, the people in the East inherited the culture and the point of view of the ancient Greeks, who loved to argue and who found a great deal of pleasure in philosophy and the things of the mind. At any rate, the difficulties which the Church in the East had faced came from within, and though they caused much

suffering and heart-break to the great leaders of the Church, they did serve the good purpose of bringing about a clearer definition of the Truths of Christianity, and they caused the writing of great books that even today are read and studied with profit.

The people in the West, on the other hand, were descendants of the ancient Romans, who were more given to doing things than thinking about them. They had ideals of discipline and order and strove to maintain unity. That is why they looked upon Arianism as something that was attacking the Church from without, and not as an enemy inside the gates. The Emperor did not have the same influence over the Church in the West that he had over the Church in the East. A great western bishop wrote a letter to the Emperor Constantius II in which he said, "Remember that you are a mortal man, fear the day of judgment. Do not interfere in ecclesiastical affairs or dictate anything about them to us, but, rather, learn from us what you ought to believe concerning them. God has given you the government of the Empire, and to us that of the Church. We are commanded to give unto Caesar the things that are Caesar's, and to God, the things that are God's. It is not lawful for us to arrogate to ourselves imperial authority. You also have no power in the ministry of holy things.

St. Ambrose

St. Ambrose, the great Bishop of Milan, is an outstanding example of the kind of men the West gave to the Church. He was the youngest son of the Prefect of Gaul, and was born at Treves in the year 340. He studied law and, after completing his education in Rome, went to Milan, which was the capital of the Empire in the West, to practice his profession. He was appointed governor of northern Italy but maintained his headquarters in Milan.

The Bishop of Milan was an Arian and, when he died a bitter quarrel broke out between the Catholics and the Arians concerning the choice of his successor. St. Ambrose, wishing to restore peace, made a speech to the people and, when he had finished, some child in the crowd called, out, "Let Ambrose be our bishop." At once the whole multitude, Arians and Catholics alike, took up the cry.

Ambrose at the time was only a catechumen. He had not yet been baptized. He tried in every way possible to escape the honor that was being forced upon him, but the people insisted, and he was obliged to give in. He was baptized and, in the eight days following, received the minor orders of the Church, was ordained a priest and consecrated bishop.

At once he devoted himself to a thorough study of the Bible and of the Christian writings. Being of a practical turn of mind, he interested himself in ways and means of making the Faith work out in the daily lives of the people. He was interested in the social side of the teachings of Christ, and today he would be called an Apostle of Catholic Action.

St. Ambrose was a man of great charity. No sooner did he become bishop than he devoted his personal fortune and the property he had inherited from his father to the care of the poor and counseled his clergy to do likewise and not to cater to the wealthy. "Whether we are poor or rich," he said, "before Christ we are all alike."

St. Ambrose introduced strong discipline into the Church at Milan and refused to allow the Arians to have any place at all. The Emperor Theodosius the Great had unjustly ordered a massacre at Thessalonica; Ambrose refused to allow him to set foot across the threshold of the church until he had done public penance. Among the writings of St. Ambrose are hymns, letters, and a work on the moral teachings of the Church.

St. Jerome

St. Jerome was one of the most learned men in the whole history of the Church. He was born in Dalmatia in the year 330 of wealthy parents and had all the advantages of the best education of the times. At Rome he was a great student of Latin and Greek literature. He led a worldly life but became interested in the Scriptures and the Christian writings, more so of curiosity. Finally, he received the gift of Faith and was baptized in the year 360. Later on, he became a priest.

The Church has always been grateful to St. Jerome for the work that he did in connection with the Holy Scriptures. In those days, at Rome and throughout Italy, there was no real good text of the Bible in Latin. Greek was the official language of the Empire, and was used by learned people and those in the upper classes of society. Tertullian, as we have seen, wrote in Latin, as did St. Cyprian, but most of the religious books at that time were written in Greek.

At the request of Pope Damasus, St. Jerome undertook the tremendous task of writing a Latin translation of the Bible. He had prepared himself for this work most carefully. His knowledge of Hebrew enabled him to understand the meaning of every syllable of the Scriptures that had been written in that language, and to decide which of the Greek and Latin translations were best. Finally he completed his work and. We know it to this day as the Vulgate.

Since the sixth century, the Vulgate of St. Jerome has been the official Latin text of the Scriptures in the Church. Its influence on the development of the Latin language was great. St. Jerome could express himself in Latin as no one else in his day. The style that he translated became a book for the people. It was widely read and as a consequence had a great influence on everyday speaking and writing.

Towards the end of his life, St. Jerome went to the Holy Land. In 386 he settled down in Bethlehem, where, with the aid of a noble woman whose spiritual adviser he had been at Rome, he built three convents for women and a monastery for men. He himself lived in a cave just large enough to accommodate himself and his library. There he died in his ninetieth year in the year 420.

St. Augustine

There was a monk in Britain whose name was Pelagius and who had reached a high degree of excellence in his own personal life. This he claimed was due to his own will power. He was impatient with people who made excuses for their sins, and said that anybody could be good if he simply used his will. He lost sight of the necessity of God's grace.

The doctrines of Pelagius spread through northern Africa and Palestine. They were condemned by the Council of Carthage and the Council of Ephesus.

The chief opponent of the Pelagians was St. Augustine. Aurelius Augustinus was born at Tagaste, a small town in Numidia, on November 13, 354. His father was a pagan who was converted to Christianity shortly before his death. His mother, St. Monica, sought from the beginning to implant in her son's heart the seed of a holy life, but though he loved her very dearly, he did not follow her guidance, and in his youth gave himself up to vanity and sensuality.

He completed his education at Carthage, where he led a very dissipated life, which continued for a period of fourteen years. By nature, he was a man of noble ideals, and the time came when he began to feel a great disgust with his manner of living. He began his search for the Truth but had the misfortune of falling into the error of Manicheism.

According to this philosophy, there are two spirits in man, a spirit of light and a spirit of darkness. The spirit of light is good and the spirit of darkness is bad. These two spirits are independent of each other and, as a consequence, our will is not free to choose the good if the spirit of evil in us is stronger than the spirit of good. This doctrine attracted Augustine because it eased his conscience by making him believe he was not responsible for the sins he committed.

For a time after he had finished his studies, Augustine taught literature in his own town Tagaste; later he taught law at Carthage, and afterwards at Rome and at Milan.

All of this time St. Monica was praying for the conversion of her brilliant son. At Milan, St. Augustine became dissatisfied with Manicheism and for a while became doubtful of everything. He turned to the philosophy of Plato, which he read and studied

diligently but which did not satisfy him, although it brought him closer to Christian teaching than he had ever been before. He was looking for some religion that would give him a personal ideal according to which to live and which would have authority.

At that time St. Ambrose was Bishop of Milan and his sermons were attracting great crowds. Augustine went to listen to him and for the first time heard the teachings of the Church explained in a way that pleased him. He began to study the Epistles of St. Paul and decided to become a catechumen. Even yet, he was not quite convinced of the Truth taught by the Catholic Church and took the final step and was baptized only after reading the life of St. Anthony the hermit by St. Athanasius.

After he was baptized, St. Augustine decided to return to his native land. Accompanied by St. Monica, whose tears and prayers had at last won God's grace for her son, he went to Rome to take ship for Africa. Whilst they were waiting at Ostia, his mother died.

Returning to Tagaste, Augustine gathered some of his friends about him, and together they formed a religious community. They held their property in common and devoted most of their time to prayer. When Augustine was thirty seven years old, he visited the city of Hippo, where the bishop insisted that he become a priest and gave him the plot of ground for the building of a monastery. Here he educated young men for the priesthood.

Shortly afterwards. Augustine became Bishop Hippo. It was a small diocese, not much larger than a good sized parish nowadays, but Augustine ruled it well. He gathered the priests of his diocese together and they lived with him in the bishop's residence. In the household there reigned a spirit of simplicity and poverty.

For thirty-five years, St. Augustine was the great leader of the Church in Africa, and through his writings, his name became known throughout the Christian world.

It was against the Pelasgians in particular that St. Augustine took up his pen. Against them he wrote fifteen essays that dealt with the question of the all of our first parents, the necessity of Baptism, the free will of man and the nature of divine grace. Because of these essays and the great number of sermons he preached on the same subjects, he is called the Doctor of Grace.

St. Augustine wrote a book which he called his "Confessions." In it he tells the story of his life from childhood on and shows how divine grace had led him from error to Truth, and from sin to a holy life. It is one of the greatest spiritual books of all times.

From time to time when the world is passing through some great crises, and everything seems to be changing, books are written by great thinkers with the idea of showing how the present came out of the past, and trying to point out what the future will be like. St. Augustine wrote such a book and called it "The City of God." In it he tries to show how the City of God, which is the congregation of all those who believed both under the Old Testament and the New, is in conflict with the Kingdom of Satan, and how this conflict will last until the end of the world. The City of God will finally triumph, and the Church will be the great means of bringing only spiritual salvation to man, but temporal happiness as well.

II. CHRISTIAN SOCIETY, ITS PRIESTHOOD AND GOVERNMENT

The Constitution Of The Church

In the beginning, each Christian community had. its bishop, who took care of the needs of the people. These communities were not very large and were usually confined to one city and the neighborhood around it. Thus, it was not hard for the people to find the bishop when they required his services. When the number of the Christians began to grow larger, the bishops appointed deacons to assist them. The deacons took care of the poor, assisted the bishop at Mass, and brought Holy Communion to the sick and to those in prison. When the Faith began to spread into outlying districts, the bishops found it necessary to ordain priests, who could say Mass and forgive sins, but who would not have all the power that a bishop has. At first those priests lived in the house with the bishop; they were not assigned to any special districts, but went wherever the bishop sent them.

Only the bishop had the right to celebrate the holy sacrifice of the Mass in his own city. Thus, at Rome. Holy Mass could be celebrated only in one of the Papal basilicas. Those were other churches in Rome, but the Blessed Sacrament was carried to them from the Pope's church.

The Popes always claimed the right to appoint bishops. However, for a time they tolerated the election of the bishops by the clergy and people of the diocese. Up to the time of the Council of Nicaea, laymen could vote in the election of a bishop either by proposing a candidate to the clergy or by approving a choice that the clergy had made. By the end of the fourth century, the election of bishops was taken from the hands of the people and placed in control of the clergy of the diocese, who were to act with the neighboring bishops and the archbishop.

In every political division of the Empire, there was one bishop whose position was superior to the others. He was called the Metropolitan. In the East a number of provinces with their Metropolitans were placed under the authority of a Patriarch.

There were Patriarchs in Alexandria, Antioch, Constantinople, and Jerusalem. In the West the Pope was the only Patriarch, though the Bishops of Carthage, Milan and Arles had great influence in the Church.

At first married men were allowed to become priests, but even in the earliest days they were not allowed to marry after they had been ordained. Great numbers of laymen, however, strove to live a perfect life and remained unmarried, and since those were usually the most zealous members of the Christian community, it was only natural that the bishops should choose them for priests instead of men who were married. Gradually this became the general rule, and towards the end of the third century it was the law in several dioceses in the West that only unmarried men could become priests.

In the beginning all the support of the Church came from voluntary contributions. After the time of Constantine, the Empire made large contributions of grain, which was to be divided among the various dioceses in proportion to their need. The income of the diocese was divided into four parts: one part for the bishop, one for the clergy, one for the poor, and one for the erection and repair of church buildings.

The Papacy St. Leo The Great

The early Popes did not exercise all the powers of their sublime office. In the days of the persecutions, conditions were such in the city of Rome that the Popes had all they could do to take care of the flock in that diocese. Moreover, since the persecutions reached into all parts of the Empire and Christians were outlawed everywhere, it was often impossible for the Pope to communicate with the other bishops. Many of the early Popes were martyrs.

Yet, even in those days, the records prove that the Popes knew they had the right to teach and govern the faithful everywhere, and that the faithful everywhere respected this right. Thus, in the year 96, while St. John the Evangelist was still alive St. Clement, who was the fourth Pope, wrote a letter to the Corinthians in which he speaks to them as one having authority. St. Ignatius the Martyr called the Church of Rome. "The President of Charity," by which he meant that it was the principal Church in Christendom. In the year 154, St. Polycarp journeyed to Rome in order to consult with the Pope on the question of the observance of Easter.

In the third century a great number of appeals were made to Rome. Sometimes these were made by men who were disobedient to their own bishops, but the fact that the bishops did not protest shows that they understood that the Pope at Rome had the right to make the final decision. When St. Athanasius was driven into exile he brought his case to Rome, as did St. John Chrysostom when he was forced to leave Constantino. When Pope Innocent approved the decision of the Council of Carthage against the

Pelagians in 416, St. Augustine was filled with joy, and in his sermon to the people said that now that Rome had spoken, the cause was finished. On many other occasions, the Bishop of Rome showed that as the successor of St. Peter he was the supreme head of the Church.

When Constantinople became the capital of the Roman Empire, there was no longer a strong government in the West. In times of danger and trouble, there was no one to whom the people could turn for aid and protection except to the spiritual power of the Papacy. Thus, it came about that the Popes were often called upon to give material aid to the people and to provide feed for their bodies as well as for their souls.

Leo the Great was Pope from 440 until 461. He was a man of deep learning and led a very holy life, many of the sermons that he preached have come down to us, and in them we see that he was very wise and very humble and that he was in constant touch with the Church in every part of the world.

The Huns, a barbarian people, overran the Empire around the year 450. Attila was their king. Passing through Gaul, they sacked city after city and finally came down into Italy.

Fearing a long siege that would bring great suffering to the people of Rome, Pope Leo went forth to meet the barbarian king. Attila was deeply impressed by the Pope and felt that here was a ruler with greater authority than his own. He was persuaded to retire from Italy and live in peace with Rome.

When the Vandals came into Italy by way of the sea, St. Leo went out in the same manner to meet their leader whose name was Genseric. Though Genseric took the city of Rome, out of respect for the Pope he did not massacre the inhabitants nor plunder the churches.

The fact that St. Leo had shown himself such a powerful defender of the city of Rome, together with his great spirituality and his skill in governing the Church, served to strengthen the position of the Papacy and to make the people understand better what our Lord meant When He said to Simon, "Thou art Peter, and upon this rock I will build My Church."

V. THE INTERNAL LIFE OF THE CHURCH

Church Architecture

When the day of the persecutions was over, the Christians began to build churches and, as time went on, those grew in number and in beauty. Constantine contributed liberally to the building of churches in Rome. Through the influence of St. Helena, he built a church in honor of the Holy Ghost known as St. Sophia in Constantinople and aided in the erection of the Church of the Holy Sepulcher on Mount Calvary, the Church of the Ascension on Mount Olivet and the Church of the Nativity in Bethlehem.

The style which the Christians followed when they built their first churches is known as the basilica style. The basilica was a quadrangle, oblong in shape, divided lengthwise by two rows of columns. Thus, there were three sections known as the aisles. By the sixth century certain additions were made to the original plan. There was a vestibule, which was called the narthex; the sanctuary was raised a few steps above the level of the nave and separated from the rest of the church by a veil or a wooden partition. It was semi-circular in form, and in the rear of it was the bishop's throne.

The altar stood in the center of the sanctuary, and over was a canopy, usually made of marble and supported by four columns. The walls of the church were decorated with paintings and mosaics. Outside of the principal cities, churches were usually built of wood.

The great Fathers of the Church, St. Ambrose, St. Gregory of Nazianzus, St. Basil and, later on, St. Gregory the Great, wrote many beautiful hymns which were introduced into the divine worship.

Charity

Many of those who became converts to Christianity during the time of the Roman persecutions were people of means. They entered into the Christian community and began to live the same simple life that others did. They gave up their extravagant ways and sacrificed many of the comforts to which they had been accustomed. As a consequence, they found their wealth superfluous. Since their religion taught them that, after all, everything belongs to God and that they were not the real owners but only the stewards of their wealth, whose duty it was to use it according to the will of God, they began to distribute it to the poor.

They brought their gifts with them to Mass, and placed them on the altar at the Offertory, since what they were giving to the poor, they were really giving back to God. After the Mass, the deacons took the offerings that had been made and distributed them to the needy members of the community.

Only those who were unable to earn their own living and were in actual want received help, for the Church knew well that to give help where none was needed would not encourage men to become beggars.

In addition to those contributions that were made through the Church, individual Christians gave direct assistance to their friends and relatives who were in distress. Many of the pagans, upon becoming Christians, followed our Lord's advice to the letter; they sold everything they owned and personally distributed among the poor the money they had received.

Thus, as a result of the great generosity of the early Christians, a well organized system of relief was set up by the Church. There was aid for widows and orphans, for old age, for the sick, the unemployed and those in prison. Those who died and did not leave behind them enough money for funeral expenses received a Christian burial. When word came that some diocese, far away, was in want, aid was sent. Even the pagans and the Jews who persecuted her were not shut from the generosity of the Church.

After the conversion of Constantine, the number of the needy to be cared for grew larger because the membership of the Church increased. The Emperors were far away in the East and the welfare of the people in the West was neglected.

Then came the barbarian invasions. As the misery of the people increased, the Church found it difficult to carry on her mission of charity. The bishops called upon the faithful to be more and more liberal in their donations for the relief of the poor, and gave them an example by administering to the sick and the needy in person.

It was during the time of Constantine that hospitals appeared. In the beginning they took care of strangers and pilgrims, for the Christians saw in the traveler the person of Jesus Christ: "I was a stranger and you took me in." In addition to strangers, the hospitals also took care of the sick, the homeless poor, widows, and abandoned children. St. Basil, St. John Chrysostom, and St. Jerome did all they could to encourage the establishment of hospitals and, by the end of the fourth Century, they were found throughout the Empire.

The Coming Of The Monk

We have seen how St. Anthony and St. Paul the Hermit went out into the desert to lead lives of solitude, and how, later, St. Anthony gathered a number of these hermits together so that, while they still lived in separate huts, they led a life in common. Later on, it became the custom for the monks to live in one building and to follow a certain fixed rule of life. All the great leaders of the Church whom we have met in this Unit did all in their power to encourage the monastic life. St. Basil founded a monastery and wrote a rule for it, which since that time has been the standard for all religious communities in the East.

When St. Athanasius came to Rome to seek the protection of the Pope, he brought along with him two monks as his companions; and later on, when he was living at Treves as an exile, he labored constantly to spread devotion to the monastic life. St. Ambrose and St. Jerome interested themselves in the same cause in Italy, St. Augustine in Africa; and in northern France St. Martin, though Bishop of Tours, lived the life of a monk. So great an impression did he make that when he died, in the year 400, there were two thousand monks at his funeral.

Both in the East and in the West the monks at first were all laymen. There was a superior who was, as a rule, a priest, and all were under the supervision of the bishop. In their monastery, they rose at dawn and sang hymns of praise to God. After this, they meditated on the Holy Scriptures and came together to pray at nine o'clock, at twelve, and at three.

The rest of the time they devoted to labor. They tilled the soil and, due to their hard work, it often happened that in times of famine they were able to save the people of the whole districts from starvation. A large share of the products of the industry of the monks was set aside for the poor. They acted as physicians and took care of the sick in the neighborhood in which the monastery was located. Those who were being persecuted by the civil government found refuge in the monastery.

There came a time, in the West particularly, when, due to the harshness of the climate, the rule under which the monks lived was made easier. Bit by bit it became too easy and in many places the monks began to lead lives that differed very little from the lives of people in the world. Then it was that God raised up a great leader who brought the monks back to their first fervor, and who became the real father of monasticism in the West. This was St. Benedict.

Great changes were about to take place in the civilized world. The last chapter was being written in the history of the Roman Empire. Like a great tidal wave the barbarian invasion is gathering forces in the North, and will rush southward and change the face of the earth. The power of Caesars will be unable to withstand it, the shifting sands of human institutions. His Kingdom is not of this world, "And the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock."

PART TWO THE CHURCH DURING THE AGES OF FAITH (600-1400)

Unit One

HOW THE CHURCH SURVIVED THE DOWNFALL OF THE ROMAN EMPIRE IN THE WEST AND BROUGHT THE MESSAGE OF CHRIST TO THE BARBARIAN NATIONS

I. THE BARBARIAN INVASIONS

Far away in the East, fifty years before the birth of our Savior, a great movement known as the migration of nations began. The Chinese Empire expelled from its frontier a people known as the Huns. The Huns turned westward, conquering other nations, and scattering them as they moved forward. These nations in turn conquered other nations and in the course of five hundred years the whole face of Europe was changed.

From the time of Augustus, the Roman legions guarded the frontiers of the Empire against the barbarians. The Goths were probably the first to make their presence felt within the Empire. They were permitted to cross the Danube in the East and to live Roman territory. They were divided into two groups, the Western or Visigoths, and the Eastern or Ostrogoths. In the beginning both these nations lived in peace with their Roman neighbors and enjoyed the friendship of the Roman Emperor. Their leaders were trained in the Roman army. Later on, the Goths became dissatisfied with their situation and rose in revolt. Thus Alaric, the leader of the Western Goths, overran with his army the Eastern part of the Empire, attacked Rome, and finally established a kingdom in Spain.

Another tribe was known as the Vandals. They had never been friendly with the Romans, although they probably sent soldiers through Spain and crossed to northern Africa, where they laid waste all the Roman provinces. Later the Roman armies drove them out of northern Africa and from Italy, but then another tribe known as the Lombards came down from the North and took Italy for themselves. This was about the year 570. A little earlier a tribe that was destined to become one of the greatest of the new nations, the Franks, moved into northern Gaul.

Into Britain came the Angels, Jutes and Saxons, who were successful in conquering that country because the Romans had withdrawn their troops from the island in order to protect territory closer to home.

When the invasions were over, only a handful of territory in the vicinity of Constantinople was left to the once proud Roman Empire. All of the Western world was in the hands of the new nations. There was a Lombard kingdom in Italy, a Gothic kingdom in Spain, a Frankish kingdom, in Gaul, and seven Anglo Saxon kingdoms in Britain.

Though these new nations were known as barbarians, we must not think of them as savages. They had a culture all their own, which, though not as advanced as that of the Greeks and Romans, had produced much, that was noble and beautiful. They were not really nations in the sense that we use that word today, but tribes. They had their warriors, but the great mass of people were engaged in agricultural and pastoral pursuits.

The barbarians had very high ideals of self-respect and personal liberty; loyalty to the tribe and devotion to their kin were among their outstanding characteristics. They had great reverence for womanhood, and even if, from a material point of view, their culture could not be compared with that of the Romans, they were possessed of true nobility of spirit.

The Leadership Of The Bishops

As we have seen, it was the Pope and the bishops who were the real leaders of the people in the West in the last days of the Roman Empire. They defended their cities against the barbarians and made treaties of peace with the invaders. They sent priests and missionaries to work among the new people with the purpose of winning them to Christ. These often became officers in the barbarian armies and servants of the leaders. In such positions of trust, they were able to do much for Christianity.

St. Benedict And His Monks

St. Benedict belongs to the Roman nobility. He was born in the year 480, but even at the early age of fourteen he saw the vanity of worldly living and left the home of his father to lead a life of prayer and penance, hidden away in a cave; later he went to Monte Cassino. Here with his own hands he built two chapels and soon numbers of men flocked to him, hoping to lead a monastic life under his direction. He organized them into a community and wrote their rules of life. This was the beginning of the Benedictine order, which was destined to play such an important role in the future history of Europe. To Monte Cassino came the sons of the noblest Italian Families as the most devout among the converted barbarians of Italy. From Monte Cassino they went forth as missionaries and teachers into all the countries of Europe. Wherever they went they founded new monasteries, which in turn became centers of holiness and culture. By the middle of the seventh century the civilization of Europe which had been so greatly upset by the coming of the barbarians was practically monks.

The rule of St. Benedict is a masterpiece of legislation. It aims, first of all, at making the individual member of the community holy; but since he is to become holy by living in a community, it lays down rules and regulations based on Christian charity to enable the individual members to live together happily in peace and in unity. Obedience, patience and charity are the virtues which the rule of St. Benedict tresses. "Ora et labora"

Work and pray. The monk, following the counsels of our blessed Savior, is to become perfect, as his Heavenly Father is perfect, and the great instruments he is to use for this purpose as prayer and labor.

However, it must not be thought that under the rule of St. Benedict the monks were to have no interest in the affairs of the world outside their monastery. Each monastery did much to help the people that lived in the country around it in their daily work. The monks taught farmers the art of agriculture and contributed much to the economic welfare of the neighborhood. They opened schools, and the monasteries became centers of learning; some of the great universities of the Middle Ages were originally monasteries.

Perhaps of all the work that the Benedictine monks did, nothing has been of greater value to future civilization than the labor that was accomplished in the Scriptorium. This was a room in the monastery where certain monks devoted themselves to writing down on parchment the history of the times to be preserved for the future. Even today historians go to Monte Cassino to consult its archives. In addition to this, the monks made careful and beautiful copies of the Scriptures. They copied them letter for letter and decorated the pages with beautiful designs. The same was done for the missals and psalters that were used in the Divine Service.

St. Benedict died surrounded by his monks at Monte Cassino. In the order he had founded, he left behind him an institution that has been of tremendous service to the Church in every age down to the present time. His rule has been the model for every other rule since his day. Not only that, but people living in the world, and seeking to become holier in the sight of God, have chosen it as their guide, while Christian princes have derived help from it when writing the constitutions for their States.

II. THE CONVERSION OF THE FRANKS

Arianism Among The Barbarians

There had been many conversions among the barbarians in the course of time, but unfortunately many of the missionaries who labored among them came from the Eastern Empire and, as a consequence, these people received the false doctrine of Arianism instead of the true doctrine of the Catholic Church. Later on, when the barbarians invaded the Roman Empire, they brought with them their own priests, to be very hostile to the Catholics. The worst of all in this respect were the Vandals, under Genseric and Hunneric they persecuted the church in Africa, took from her property, and turned it over to their own Arian clergy.

The Franks

One tribe, however, was entirely pagan when it came into the Empire; this was the tribe of the Franks that entered Roman Gaul in 485. They were a Teutonic tribe and came from Germany to occupy all the territory that today is Belgium. Holland, the northeastern part of France and that part of Germany which is known as the Rhineland. The rest of France was divided between the Visigoth and the Burgundians; the Visigoths were in the south and west, and the Burgundians in the east. In both these tribes there were many Arian Christians.

Clovis, King Of The Frank

In the year 493, Clovis, one of the great warrior kings of the Franks, married a Burgundian princess, whose name was Clotilda. Though Clotilda's parents had been Arians, she herself was a devout Catholic. Clotilda labored hard to convert her husband to Christianity and told him that if ever in his numerous battles he saw himself facing defeat, he should call upon Jesus Christ to save him.

There came a day when Clovis found himself sore beset and it seemed that the enemy was about to conquer. It was then that he remembered the advice of Clotilda and called upon our Savior for immediately the tide of battle turned, and the Frankish forces were victorious. Clovis immediately announced his intention of becoming a Catholic. Three thousand of his nobles and his warriors followed his example and on Christmas day they were baptized by St. Remigius the Bishop of Rheims.

Gradually the whole Frankish nation was converted to Christianity. Of course, in the beginning and for a long time to come, they did not understand the full meaning of the Faith they had embraced. They were cruel and war like people, and it was hard for them to understand a Savior who was mock and humble of heart. Yet they were always ready to defend the Church against her enemies, and they refused to tolerate Arianism in their land, although the means they used to combat it were frequently cruel and savage. Later the Franks succeeded in conquering the whole of northern Gaul as far south as the river Loire. They called it Francia, and Paris became the capital.

The Spread Of The Faith In Gaul

Clovis was succeeded by a line of kings known as the Merovingians, who ruled for about 240 years. The Faith spread rapidly throughout all the Frankish dominions, but even as late as the seventh century the Franks were still barbarians, and it was hard for the Church to hold them to the high standards of Christian living. The clergy were often ignorant and not well instructed in their Faith. To meet this difficulty, the bishops brought them together to live a common life under their supervision, a practice which was followed, as we have seen, by St. Augustine.

Under the Franks the slaves of the Roman Empire had become serfs. The serfs had more personal freedom than the slave. He was attached to the land and was given a small portion for himself which he could till for his own support. However, he had to remain on the land and most of his labor went to enrich the Lord who owned it. The Church was opposed to serfdom and, when she could not do away with it, took every possible measure to make the burden of the serfs easier to bear. Bishops were commanded to protect the serfs against the violence of their masters; when serfs were made free there was a special religious ceremony; the priest who attended the Lords when they were dying was instructed, to encourage them to free their serfs.

III. THE CONVERSION OF IRELAND AND SCOTLAND

St. Patrick

The great Apostle of Ireland, St. Patrick, is said to have been born in Scotland in the year 389, when he was seventeen years of age, he was carried as a slave to Ireland by pirates. Though he had been brought up a Christian, religion had not meant much to him in his boyhood. During the days of his slavery, he began to think more seriously of the Truths of Christianity, and he prayed very much. He succeeded in escaping from his master's and returning to his home.

The thought began to haunt him that Ireland should be converted to Christianity, and that it was his vocation to be her Apostle. Even at that time there were some Christians in Ireland. These were probably converts who had learned of the Faith through commercial dealings with the Christian people of Britain and Europe. Then, too, the Irish chieftains often bought slaves who had been captured in Christian countries, while Ireland itself was sometimes invaded by Christian tribes. But there was no real Church organization on the island. Palladius, a deacon of the Roman Church, was sent by Pope Celestine to be the first bishop of the Irish people; this was in the year 431. After a year Palladius returned to Rome discouraged, to report to the Pope his lack of success.

St. Patrick went to France to prepare himself for his mission. He studied for a time at a monastery, and for fifteen years labored as a deacon in northern Gaul under the guidance of saintly bishops.

In 432 St. Patrick was consecrated Bishop of Ireland. He was well fitted for the task of preaching the Gospel to the Irish people because he knew their language and their customs and the political organization of their country. He directed his efforts to the conversion of those who had the greatest influence over the people, such as the chieftains, the lawyers, and the poets. Wishing to build up a native clergy, he sent young men from Ireland to Gaul to be trained. To afford men and women alike opportunities to lead the monastic life, he organized monasteries. Within a generation after St. Patrick, the monasteries of Ireland were known as the greatest in all Europe.

Though St. Patrick died before he had succeeded in converting the whole of Ireland, he left behind him many ardent missionaries, and before two centuries had passed Ireland was thoroughly Christian. At this time, no country in the world possessed religious communities equal to those of Ireland. The schools attached to her monasteries were world famous. They sent forth hundreds of missionaries, to establish and reform monasteries, and to found other schools in distant lands. Thus began the Irish influence on every nation of Europe.

St. Columba

St. Columba, the Apostle of Scotland, was born in Donegal in the year 521. His parents were of royal blood and he studied at the great monastery of Clonard. When he was forty-two years old he went to northern Britain to preach to the Scots. The King of the Scots gave him a little island off the western coast, where he founded a monastery which for centuries was one of the most in Europe. It was the monastery of Iona. When St. Columba died in 579, northern Scotland had been won to the Faith.

St. Columbanus

The Irish monasteries were not large buildings but they were made up of a number of little huts and chapels, surrounded by a kind of earthworks. Thus, although the monks lived in a community, their existence was something like that of the hermits.

Perhaps it was this desire to be all alone that led many of the Irish monks to exile themselves from their country and to go on long pilgrimages. Traces of the Irish monks were found by the Vikings when they discovered Iceland, and there is some evidence to prove that they even got as far as North America.

St. Columbanus was a monk of the monastery of Bangor in Cluster. Together with twelve of his monks, he set sail for the Kingdom of the Franks. This was a century after the conversion of Clovis. Then the Irish monks went eastward into the land of the Burgundians where with the aid of the king they built a monastery at Luxeuil, which became the mother house of the monastic movement in, Western Europe, and from which missionaries went forth into Switzerland, Germany and even down into northern Italy to convert the Lombards. In spite of the fact that the rule which St. Columbanus wrote for his monks was very strict, and much more severe than rule of St. Benedict, it had an attraction for the barbarian converts, and they entered the monasteries in great numbers.

IV. THE CONVERSION OF ENGLAND

St. Gregory The Great

Gregory was born in the city of Rome in the year 540. His family belonged to the Roman nobility and his father was a senator.

His mother, Sylvia, was a woman of great holiness, and she is listed among the saints of the Church.

When it came to choosing a career, Gregory decided on the study of law. However, from earliest boyhood, his heroes had been the great Fathers of the Church, St. Jerome, St. Ambrose and St. Augustine, and his delight was to read what they had written and to meditate on their teachings. As a lawyer he achieved success and was made Praetor of Rome, in which position, because of his great sympathy and charity in interpreting the laws, he won the love of all the people.

Deep in Gregory's heart there had always been a yearning for the solitude of the religious life, and when his father died, he sold the estates that he inherited, and used the proceeds partly for the relief of the poor, and partly to build monasteries. He built six in Sicily, and his own house in Rome he converted into a monastery where he himself began to live the life of a Benedictine monk.

In the year 578, the Pope called Gregory forth from his monastery and sent him, as his personal ambassador, to Constantinople, to the Emperor. The purpose of this diplomatic mission was to obtain protection for Rome and Italy against the Lombards. Gregory remained in Constantinople six years. Success crowned his work, and he returned to Rome and to his monastery.

In the year 590, he was called, forth once more from seclusion, but this time to become Pope. For fifteen and a half years he ruled the Church and became the greatest force in the world at that time for unity and order. If in the course of time so much of the good that was in the ancient Roman and Greek civilization was saved and woven into the new civilization that was to grow out of the barbarian invasions, no other single individual deserves the credit as does St. Gregory the Great. He was a born pastor of souls and God blessed him with wonderful skill in teaching the world how to live according to the teachings of Jesus Christ. He was one of the greatest statesmen of all times. All around him the world lay in confusion and anarchy; the politicians and the soldiers were helpless; it was to Pope Gregory that the people turned for guidance and aid, and he did not fail them.

The Lombards had subdued the greater part of Italy and were constantly threatening Rome. The Emperor was far away in the East, and his representative at Ravenna had neither money nor troops with which to assist the Pope. With the income from lands which had been donated to the Church in various parts of Italy and nearby islands, Gregory succeeded in buying off the Lombards. He was forced by circumstances to become the temporal as well as the spiritual ruler of the city. He signed a treaty with the Lombard king, repaired the walls of Rome, raised troops and passed laws concerning the proper treatment of slaves.

In the midst of all these temporal concerns, Gregory did not for one moment lose sight of the fact that he was head of the Church and that his real office was to teach all nations. Before his death he saw the Visigoths of Spain converted from Arianism to the true Faith. He stamped out paganism in Corsica and Sardinia and laid the foundations for the conversion of the Lombards in Italy who were Arians.

Gregory's zeal for the beauty of divine worship has made his name a household word. Even today, we speak of the music of the Church as Gregorian Chant.

In the city of Rome St. Gregory restored the practice of celebrating Mass at the Stations. This was a practice that dated back to the fourth century. On the great festivals of the Church, the faithful would assemble under their priests in the twenty-five districts of the city and go in solemn procession chanting the Litany to one of the principal churches where the Pope awaited them. When they were all assembled, the Pope, to the accompaniment of a great ceremony, would offer the holy sacrifice of the Mass and preach to the people. This custom continued, with occasional interruptions, up to the fourteenth century. We find traces of it in our missals today, where during Advent and Lent, and on the great festivals of Christmas and Easter, we read that the Station is at St. Peter's or at St. Mary Major's, or at St. John Lateran's, or any other of the great station churches.

Throughout his whole pontificate, St. Gregory suffered from ill health and, during his last years, he ruled the Church from his sick bed. He died on the twelfth of March, in the year 604.

St. Augustine, The Apostle Of England

There had been Christians in Britain as early as the second century, and British martyrs died during the persecution of Diocletian. The Anglo-Saxon invasion, however, which destroyed the Roman civilization on the island, destroyed also the Christian religion. The bishops and priests were driven out, and their churches either destroyed or converted into pagan temples. The country came to be known as England, which means the land of the Angles.

Even when he was a monk in his little monastery in Rome, St. Gregory the Great had longed to be a missionary to the Anglo-Saxons in Britain. The story is told that one day he saw some Angles in a Roman slave market, and was so attracted by their noble bearing and natural dignity that he exclaimed, "These are not Angles, but Angels". Be that as it may, once he had become Pope, Gregory chose forty monks from his own monastery, placed Augustine at their head and sent them forth to preach the Gospel to the people of England.

In the year 597, Augustine and his companions landed on the English coast and began their missionary work. From the beginning, God blessed their labors. On their way to England, the missionaries

had passed through Gaul, and the stories they had heard there of the cruelty and savagery of the barbarians in England filled them with discouragement, but letters from the Pope gave them new courage. The King of Kent, whose name was Ethelbert, was married to a Frankish princess who was a Christian, The Queen persuaded the King to meet the missionaries and he gave full liberty to preach the Gospel. Soon the King and several thousands of the people were baptized.

Augustine won't back to France and was consecrated bishop by the Bishop of Arlog, who was the Pope's representative in Gaul. He wrote a full report of his mission to St. Gregory and in 601 a second band of missionaries met him, bringing the Pope's reply.

St. Augustine was made Archbishop of Canterbury and a bishop was appointed for London, and another for Rochester. When Augustine died in 605, the Faith had taken deep root in England.

The conversion of England was another triumph for monasticism. Monasteries sprang up all over the island. In them great monks like Willibrord and Winfrid, later on known as Boniface, and great nuns like Lioba grew in holiness and were trained as missionaries.

II. THE CONVERSION OF THE GERMANS

St. Boniface

In the year 675, there was born in West Saxony a child who was called Winfrid. His boyhood life was spent at the Benedictine monastery at Exeter, where he received his education, and when thirty years of age he was ordained a priest. He was given charge of a monastery school and under his direction it grew in excellence and students flocked to him from all parts of Wessex.

Some years before this, an English monk named Willibrord set out for Frisia, a country which we know today as modern Holland, accompanied by eleven monks. His purpose was to preach the Gospel to the Frisians and his mission was approved by the Pope and was under the protection of the ruler of the Franks.

The work of these missionaries was crowned with great success and everything went well as long as the ruler of the Franks lived, but when he died the Frisians who had been smarting under the Frankish rule, rose in rebellion. Because the Franks had protected the Church, the Frisians turned on the missionaries, persecuted them, destroyed their churches and monasteries and returned the worship of false Gods.

When news of this came to Winfrid he immediately set out for Frisia. He crossed the channel and went immediately to the palace of the king, who had just returned from a glorious victory over the Franks. The courage of the monk impressed the king and he was won by the beauty of his personality. As a consequence, Winfrid was given permission to preach wherever he wished. Before beginning his mission, he returned to his monastery. After two years he traveled to Rome to receive the blessing of the Holy Father.

It was in May, 719, that Winfrid had his last audience with the Pope, who was Gregory II. The Pope gave him the name of Boniface and commissioned him to go as his personal representative to whatever pagan people God might direct him.

At the suggestion of the Holy Father, he began his missionary work among the Thuringias in central Germany. Hearing that the king of the Frisians had died, Boniface returned to that land and labored for two years under the direction of Willibrord. Returning Germany, he worked among the Hessians erected a monastery, he also preached with some success among the Saxons.

Living in the woods and forests, the Germans were great lovers of nature, and the religion they practiced was nature worship. There was a great oak tree in the forest known as the "Tree of Thor." The Germans regarded this tree with great reverence and held it sacred, because they had dedicated it to the God Thor. The God of Boniface, they maintained, was not mighty enough to destroy this tree. Boniface destroyed the tree and when nothing happened to him, the faith of the pagans in their God was shaken to its foundation and great numbers of them asked to be baptized.

Later on, Gregory III made Boniface an archbishop with power to consecrate other bishops to rule the various parts of the mission field. His work in Thuringia and Hesse bore marvelous fruit. After twenty years of labor, he could account for 100,000 converts.

St. Boniface And The Franks

Abuses and evils had entered into the Frankish Church and continued to multiply, and the Pope sent St. Boniface to the Kingdom of the Franks for the purpose of bringing about reforms. It was a heart rending condition of affairs that St. Boniface discovered. He reported to the Pope that for sixty years the laws of the Church had not been enforced, that the bishops and priests were unfaithful to their office and even joined the army and became warriors.

Boniface immediately took steps in the direction of reform. The clergy were called together by the ruler of the Franks into the first German synod. This synod made Boniface the Archbishop of all the Frankish Churches, and approved the new bishops which he had appointed. Bishops were placed in dioceses that had long been vacant, such as Utrecht, Metz, Verdun, Speyer, and Liege. Priests and bishops were forbidden to carry arms or to go to war, and each parish priest was ordered to render an account to his bishop every year of all his labors.

These reforms produced wonderful effects and everyone, bishops, priests, and people realized that the Church in any part of the world, in order to hold fast to the highest standards, must keep in close contact with the Holy See and his zeal for the unity of the Church.

Boniface The Monk

First and last, St. Boniface was a monk, and for years he dreamed of building a monastery in which priests for all the dioceses of northern Germany might be trained. In 744, he founded the Monastery of Fulda. This monastery became for him a place of retreat, where he retired from time to time to renew his energy in solitude and prayer. The monastery at Fulda was placed under the immediate jurisdiction of the Holy See. Before the death of St. Boniface, it housed four hundred monks and was the chief center of religion north of the Alps. On the seventh of June, in the year 754, Boniface was attacked by his companions, won the martyr's crown.

When St. Boniface died, the German Church had been firmly established and the Church among the Franks completely re-organized. Only the Saxons remained untouched by the influence of Christianity. Moreover, the foundations of the future German nation had been laid, for by his labors St. Boniface had succeeded in uniting the various tribes in a common religion.

A word remains to be said about the holy women who assisted St. Boniface. Anglo-Saxon Nuns labored side by side with the Benedictine monks. The most famous of these was St. Lioba, who was a relative of St. Boniface. She grew up in an English cloister; to the practices of prayer and to the labors of the monastic life, she added literary study. She read the Holy Scriptures and the writings of the Father in Latin.

St. Boniface was her adviser and protector. Her convent in Germany became a training school where nuns were prepared to educate young girls and to implant in their hearts the seed of noble Christian womanhood.

VI. THE CHURCH AND THE MOHAMMEDANS

Mohammed

Millions of people today in southeastern Europe, Asia Minor, Arabia, Persia, India and northern Africa are Mohammedans. They practice the religion that was first taught by an Arabian merchant whose name was Mohammed. In his day Arabia was a pagan country, but it was also the home of a great number of Christians, most of them heretics, and of numerous Jews.

The religion of Mohammed, which he claimed to have received in a vision, was a mixture of paganism, Christianity and Judaism, for as a merchant, Mohammed had come to know something of the Old Testament, and of the teaching of Christ. Mohammed wrote his doctrine on leaves, on stones and on leather. After his death these teachings were rewritten and fathered into one volume, which is known as the Koran.

Religion of Mohammedanism

Mohammed denied the doctrine of the Holy Trinity and taught that there is but one God, and Mohammed is his prophet. Every man is predestined by God to either reward or punishment in the next world. Since the religion that Mohammed preached was entirely external, a person could do as he pleased, and did not have to practice any form of internal self-discipline as long as he performed faithfully the external observances. The use of pork and of wine was forbidden, but a man was allowed to have as many wives as he pleased. A Mohammedan who died in a war for his religion would be admitted at once into heaven, which was described as a beautiful grove filled with fruits and in which there were all sensual delights.

The Mohammedans Advance On Christendom

The religion of Mohammed spread through Arabia, and its followers organized themselves for a holy war against all outsiders. In ten years, Arabia, Palestine, Syria, and Egypt were conquered. They penetrated into northern Africa and Spain, but in the year 732, at the Battle of Tours, were turned back from France. Twice they besieged Constantinople, but were beaten back. The islands of the Mediterranean, Corsica, Sardinia, Sicily, Crete, Rhodes and Cyprus, fell into their hands.

In the beginning, the Mohammedans were lenient with the Christians in the countries, the Mohammedans began to live up to their doctrine of intolerance and their Christian subjects were forced to become Mohammedans or to suffer death.

In the eighth century the Arabians, by making use of the great libraries of Syria and Egypt which had fallen into their hands, became skilled in the arts and in the sciences, and scholarship developed in their midst. Thus was created a new danger for Christianity in Europe, for these Arabians were extensive traders and visited all the shores of the Mediterranean. Their knowledge of philosophy and the sciences seemed very impressive to many, Christians with whom they came in contact, and these, as a consequence, came to doubt their own religion.

In Arabia, the Mohammedans were called Arabs. When they attacked Africa and Europe they were known as Saracens; in Spain they were known as the Moors. Today we call them Muslims, and in the perhaps more commonly, Turks, since Turkey is the country modern world which is most completely under their domination.

HOW THE HOLY ROMAN EMPIRE WAS ESTABLISHED, AND THE CHURCH PROSPERED UNDER CHARLEMAGNE

I. THE FOUNDING OF THE TEMPORAL POWER OF THE POPES

The Church During The Rule Of The Merovingians

We have seen how St. Gregory the Great made a treaty of peace with the Lombards. In vain had he begged the Emperor in the East to protect Rome from these invaders. The Emperor's representative in the West who lived at Ravenna, and was known as the Exarch, did nothing at all to help the Pope. In making the treaty of peace, Gregory did not consult this Exarch, nor did he seek the approval of the Emperor. Since it had not been on the policy of the Eastern Empire to enter into friendly relations with the Lombards, the result, of course, was a split between the Pope and the Emperor.

This split widened and turned into a real opposition later on under Pope Gregory II and Pope Gregory III. A heresy had grown up in the East which taught that it was sinful to venerate the images of our Lord and of the saints. An Eastern Emperor, Leo the Isaurian, promoted this heresy and issued an edict in the year 726, ordering that all images should be destroyed throughout the Empire.

Pope Gregory II opposed this edict and the Emperor sent the Exarch of Ravenna with an army against Rome with orders to put the Pope to death. The Pope appealed to the Lombards for protection, and they turned the Exarch back.

Gregory II died and was succeeded by Gregory III who called a council at Rome to condemn the Emperor and the heresy he was propagating. Leo the Isaurian retaliated by taking over all the property which belonged to the Holy See in Sicily and Southern Italy and putting the bishops of these districts under the Patriarch of Constantinople.

The Pope was now in a dangerous position. He could rely on the Lombards to protect him against the Emperor, but he could not expect any help from the Emperor or the Exarch of Ravenna should trouble arise with the Lombards. He needed to support him some strong power that would not be too far away. The Franks, thanks to St. Boniface, had returned to the fervent practice of their Faith and were united by bonds of love and affection to the Holy See. What more logical than that the Pope should turn to this great people and their rulers for protection.

The real rulers of the Franks were not the kings, whose position was entirely honorary, but rather the Mayors of the Palace, who had about the same power as Prime Ministers hold in modern governments. These Mayors of the Palace belonged to a family known as the Carolingians. One of these, Charles Martel, had defeated the Mohammedans at the Battle of Tours. When he died, he was succeeded by his two

brothers, Carloman and Pippin. Carloman became a monk at Monte Cassino, and thus Pippin became sole ruler of the Franks.

Pippin Anointed King Of The Franks

Knowing that the Holy See was friendly to his nation and to his family, Pippin sent messengers to Pope Zachary, the successor of Gregory III, asking that since as Mayor of the Palace he was the real ruler of the Franks, and since the Morovingian king had nothing whatever to do with the practical government of the nation, the old order of things be changed, and he be proclaimed King of the Franks. Pope Zachary agreed and on November 11, 751, St. Boniface anointed Pippin King.

The Pope Becomes A Temporal Ruler

That the Popes had good reason to distrust the Lombards was soon proven. In spite of all the treaties they had signed, they continued to threaten Rome. It was useless to appeal to the Emperor in the East; Ravenna had fallen into Lombard hands, and no help could be expected from that quarter; then it was that Pope Stephen II appealed to King Pippin.

At first Pippin tried to reason with the Lombards, but all in vain, so he brought his army over the Alps, defeated the Lombard king, and forced him to surrender Ravenna and to guarantee the safety of Rome. When the Lombard king violated this treaty, Pippin again came to the aid of the Pope and forced the Lombards to keep their word.

Representatives came from the Emperor at Constantinople and tried to persuade Pippin to give to the Empire in the East the territory that he had regained from the Lombards. Pippin refused and declared that he had undertaken the campaign out of devotion to the Holy See and to obtain the remission of his sins, and it was his intention to deed over all the territory including Ravenna that had been taken from the Lombards to the Apostle St. Peter and his successors. It was thus that the temporal power of the Papacy came into existence.

The Extent Of The Temporal Power

The Pope was new temporal ruler of Rome and its environments and of Ravenna and the surrounding territory, including five cities to the southeast. IN the city of Rome itself, besides the native population, there were a large number of Greeks, Saxons, Frisians, Franks and Lombards. The city was divided into fourteen districts, each number a military commander. Twenty-five Cardinal Priests formed a Senat to advise the Holy Father. The real work of administration was done by seven Cardinal Deacons, who were under the direction of an Archdeacon.

The government was supported largely by the income from land which had been given to the Holy See and which, for the most part, was in the vicinity of Rome. The peasants who worked on these farms formed a kind of rural militia to guard the Pope's domain.

Candidates for the higher clergy were drawn from the nobility and educated at the Papal court; the lower clergy was drawn from middle classes. In the city Of Rome there were no important monasteries, but there were many institutions devoted to piety as well as hostelrys for visitors, hospitals, foundling asylums and other charitable institutions.

Naturally it could not be expected that the former government officials, who for the most part belonged to the nobility, and the former civil servants would accept this change without a protest. They continued to seek for ways and means of exercising influence in the government of the city. They formed political factions and resisted the ecclesiastical power. During the following three hundred years, the lay nobility of Rome was in constant opposition to the clerical government.

II. CHARLEMAGNE, A GREAT CHRISTIAN RULER

Charles, The New King Of The Franks

In the year 772, Hadrian I was elected Pope. The fifteen years preceding his election had been a time of turmoil and disorder because of quarrels between the nobles and the clergy. Things had come to such a point that the duke of Nepi, which was a little town near Rome, had compelled the city by force of arms to accept his brother as Pope. The latter was soon deposed and his election declared null and void, but, of course, incidents of the kind were bound to have a bad effect on the religion of the people.

Hadrian was a very learned and pious man and at the same time belonged to one of the noblest families of the city. Thus, his election must have given satisfaction to both the clergy and the nobles.

The Lombards had begun to cause trouble again and invaded the Papal territory. Pippin, king of the Franks, had died and left his kingdom to his two sons, Charles and Carloman. For a while there had been disorder in the kingdom because the brothers could not agree, but Carloman died and Charles in reuniting the nation.

It was to Charles that Pope Hadrian appealed to save Rome from the Lombards. Charles crossed the Alps, defeated the Lombards, and shut up their army in the town of Pavia. Leaving his army in camp there, Charles went to Rome and he was received with royal honors. He returned to Pavia, where after a short time the Lombards surrendered. Charles sent the Lombards to a monastery and took to himself the title King of the Lombards, to which the pope added, "Patrician of the Romans".

Charles, The Protector of the Pope

From this time forward, Hadrian was not disturbed. Charles was ready to protect him whenever it became necessary, and the enemies of the Papacy knew full well that any attack on the Pope meant a war with the Franks. However, the Pope's position was not altogether happy. Charles considered himself the governor of the Church as well as of the State, and felt that he had the right to make rules concerning such things as the conditions for receiving novices into the monastery, the carrying out of the Church's ritual, the observance of Sunday, and the like. He did not fully understand the relation of the King to the Church and seemed to regard the Pope more or less as his private chaplain. From a political and military point of view, the Pope was entirely dependent upon the King of the Franks.

Charlemagne Crowned Emperor Of The Romans

This confused state of affairs came to an end under Hadrian's successor. Pope Leo III (795-816). In the fourth year of his reign Leo was attacked by an armed mob during a procession on the feast of St. Mark. He was thrown to the ground and dragged into a church and there severely beaten, and left for dead. But loyal friends came to his aid. They hid him from his enemies and nursed him to health, and when he was strong enough he fled to the court of Charlemagne at Paderborn in Westphalia.

Charlemagne gave the Pope a bodyguard and he returned to Rome in triumph; the leaders of the conspiracy against him were arrested, tried, and put in prison.

In the year 800, which was the following year, Charlemagne himself came to Rome. On Christmas Day he attended Mass in the basilica of St. Peter's and as he knelt in the place of honor, the Pope placed a crown on his head whilst the people shouted, "To Charles, the Augustus, crowned by God, great and pacific Emperor of the Romans long life and victory!"

By allowing himself to be crowned by the Pope, the Emperor acknowledged that his authority over his subjects came to him from God through the Church. At the same time the Pope gave the Emperor authority over the city of Rome and the Papal States. The Emperor was also given the right to be present at the Pope's election. The power of election was left with the priests and people of Rome, but Pope Leo promised Charlemagne that the electors of the Pope would await the arrival of the Emperor's ambassadors before proceeding with their task.

It is probable that Charles had been negotiating with the Empire in the East even before his coronation. In any event, ambassadors came from Constantinople in 912, and in return for Venice and Dalmatia, which he (Charles) agreed to surrender, acknowledged him as Emperor.

Church And State Under Charlemagne

The new Empire was to be a universal Christian monarchy under two powers, the Emperor and the Pope, each of them supreme in his own sphere. Each was bound to aid and support the other and not to interfere in the other's affairs. However, in practice it did not always work out that way. From the very beginning, the Pope was not only a spiritual, but also a temporal ruler, and the Emperor often tried to interfere in the affairs of the Church. As time went on, there were frequent disputes and conflicts.

There was harmony, however, as long as Charles lived. He was eager to promote the welfare of the Church. He built a beautiful church at Aachen in which he was a daily worshiper. He bestowed priceless treasures on the Church of St. Peter at Home.

Charlemagne, Patron Of Learning And Of The Arts

Charlemagne rose to power in the midst of almost universal ignorance. Though the Benedictine monks had preserved many of the works of the great Latin and Greek writers, the condition of the times and the disorder that had resulted from the barbarian invasions had interfered sadly with the spread of learning. Charlemagne set himself the task of bringing back learning to the people and new life to the arts.

As far as the practical duties of administering his kingdom would permit, Charlemagne was a student. He spoke Latin fluently and knew some Greek. The book that he loved best was the "City of God," by St. Augustine. He studied it constantly and dreamed of building up his Empire in accordance with its theory.

He searched all over Europe for the best scholars he could find and brought them together in his palace to be the tutors of his sons. He also used them as legates whom he sent to different parts of his kingdom to see that certain plans of his were carried out. Thus, they formed a kind of connecting link between the Emperor and the people. From them the people came to know the plans of the Emperor, and the Emperor learned the actual conditions under which the people lived.

The head of the palace school was an English Benedictine, named Alcuin. Born in York in the year 735, and educated there in the cathedral school, he came to live at the court of Charlemagne in 735. For fifteen years he directed the palace school and labored with the Emperor to create schools everywhere and to revive learning. Though he retired to a monastery in 796, he continued to be Charlemagne's adviser until his death in 804.

The Emperor with Alcuin's advice, established three kinds of schools: first, village schools under the parish priests; secondly schools of singing and Church music to prepare candidates for the priesthood, and thirdly, monastic and cathedral school for the very much like our colleges and universities of today.

It was Charlemagne's desire that even the poorest of his subjects should have the opportunity to receive the best education possible. Had his successors followed his example and had the times been less troublesome, the great revival of learning that came later on in the twelfth century might have followed soon after the days of Charlemagne.

When Charlemagne was seventy years old he felt that he was nearing the end of his life. Before a vast assembly of clergy, nobles and people at Aachen, he solemnly declared his son Louis to be his successor. He died in the year 814. He has justly been called the founder of the modern world. In the Providence of God he was destined to bring together the old and the new, the Romans and the barbarians, the Church and the State, and to weld them together into the beginning of the Europe that we know today.

III. THE GOSPEL IS PREACHED TO THE PEOPLE OF THE NORTH AND THE SLAVS

Charlemagne And The Saxons

At the time of Charlemagne, in spite of the efforts that had been made by St. Boniface and many missionaries after his time, the Saxons were still pagans. They stubbornly resisted every attempt to convert them and were at constant war with the Franks.

Charlemagne decided to annex Saxony to his Empire. Whilst he was anxious for its conversion to Christianity, he was also thinking of the peace of his Empire. He felt that if the Saxons were once converted, they would no longer be troublesome.

The army of Charlemagne invaded Saxony and, wherever it went, strong castles were built and churches were erected, where missionaries were left to labor after the army had withdrawn. In other words, Charlemagne attempted to force Christianity on the Saxons at the point of the sword. Alcuin protested against this method of dealing with the pagans, but Charlemagne did not heed him. As the result of a revolt of the Saxons in 782, Charlemagne condemned five thousand of them to be beheaded in a single day. Harsh penalties were imposed upon these people if they showed any contempt for Christianity or insisted on continuing in their pagan religion. Later on, Charlemagne learned by experience that a nation could not be converted to Christianity by force. In the long run, it was the patience and fortitude of the missionaries and not the power of Charlemagne's soldiers that succeeded in converting the Saxon nation.

St. Ansgar, The Apostle Of The North

Louis, the successor of Charlemagne, founded a monastery at Corvey in the land of the Saxons in the year 822. He endowed it richly and placed over it a wise and holy abbot who happened to be a member of the royal family. The school that was connected with this monastery was one of the finest in the kingdom. At the head of it was a monk of great piety and learning whose name was Ansgar. Our Savior made use of his burning zeal and unwavering trust in God when the time came to preach the Gospel to the Scandinavians.

In the year 826. King Harold of Denmark was driven out of his kingdom and sought refuge at the court of Louis, Louis agreed to put him back on his throne on condition that he would be baptized. Harold accepted this condition and, together with his family, and four hundred attendants, was baptized and received into the Church.

Under the protection of his king, Ansgar went into the country of the Scandinavians and for forty years labored as a missionary among the Danes and the Swedes. He was made Archbishop of Hamburg, was the Emperor's ambassador to Denmark and Sweden, and legate of the Holy See to the people of the North.

His work was made difficult by reason of the fact that roving bands of Scandinavian pirates, who are known in history as the Vikings, were carrying on their marauding expeditions at this time and conducting raid after raid on the coasts of Europe. These Vikings resisted the advance of Christianity into their own country, destroyed churches and tried to drive the monks and their converts out of the northland. However, in time, this storm was over and the Church reaped a harvest in the field that St. Ansgar had sown.

Sweden and Norway were likewise won to the Faith. Olaf Tryggvason brought about the conversion of Norway. Before his conversion he had been an adventurer and sailed with the Vikings. In the Sicily Islands he met a hermit who converted him to Christianity. Hearing that the people of Norway were dissatisfied with their ruler, he returned home and proclaimed himself king. He soon won the affection of his people and, due to his great popularity, most of them followed his example and became Christians. He invited missionaries to come from Germany and England. A number of bishoprics were established and schools multiplied throughout his kingdom. He changed the constitution and the laws of his nation in order to bring them into harmony with Christian teaching.

Olaf was instrumental in the conversion of the people of Iceland and it was he who persuaded Leif Ericson, who had become a Christian, to introduce Christianity into Greenland. This he did in the year 1000, the same year in which he discovered the North American continent. Fifty years later, there were ten thousand Christians on the island and Greenland received its first bishop.

Sts. Cyril And Methodius, The Apostles Of The Slavs

In the ninth century the Slavs occupied the whole of Eastern Europe. Farthest east were the Russians; westward were the Bohemians, the Slovaks, the Moravians and the Poles; in the south were the Slovenes, the Croatians and the Serbs. Most of these people were pagans. Slavery and polygamy flourished in their midst and pagan priests had complete control of the administration of justice.

The Moravians had been conquered by Charlemagne, but in 850 they won back their independence and formed an alliance with the Eastern Empire. It was through this alliance that the Duke of Moravia, came to know two Greek monks whose names were Cyril and Methodius. These monks were brothers and, at the invitation of the Duke of Moravia, went to that country to preach the Gospel. From the beginning their mission was successful. They had mastered the Slavonic language and they used it in the celebration of Mass.

There were some missionaries from Germany in Moravia at the time and they objected very strongly to the practice of using the language of the people in the liturgical services. They complained to the Pope and he summoned Cyril and Methodius to Rome. The Pope, after hearing their side of the case, approved their conduct.

Cyril died at Rome; Methodius was made Archbishop of the Moravians and returned to the field of his labors with the permission to continue to say Mass in the Slavonian language.

From Moravia the Faith was carried into Bohemia early in the tenth century. Ludmilla, the wife of the Duke of Bohemia, is said to have been baptized by St. Methodius himself. She was murdered by her daughter-in-law, who was a fanatical pagan. The nobility and the pagan priesthood persecuted the converts to Christianity with great cruelty.

St. Wenceslaus, the grandson of Ludmilla, succeeded to the throne and during his reign, in spite of the perils and dangers that threatened those who were converted to Christianity, the membership of the Church was greatly increased. Wenceslaus was also murdered, and his brother Boleslaus drove the Catholic priests out of his kingdom and put many converts to death. It was Otto the Great. The German Emperor, who forced Boleslaus to restore to the Christian religion. Boleslaus himself was baptized before his death, and his son, Boleslaus the Good, inspired by the memory of his martyred grandmother and uncle, succeeded in making his kingdom Catholic.

The Conversion Of The Poles

Though Moravian immigrants had brought the first tidings of Christianity to the Poles, it made little headway there until late in the tenth century. Boleslaus I, King of Poland, known as Chrobry, is the national hero of the Poles, and he reigned from

992 to 1025. He outlawed paganism and did all that he could to bring about the spread of Christianity.

Poland at that time was under the domination of the German Emperor. In the year 1000, St. Adalbert, who was the second bishop of Prague, and who had labored hard for the Church in Bohemia, was martyred by the Prussians, to whom he had gone to preach the Gospel. Chrobry purchased the body of the Saint from the Prussians and placed it in a tomb in the church at Gnesen, in his own country. This act pleased the German Emperor Otto III, who had been a great friend of St. Adalbert, and he came to Gnesen to pray at the Martyr's shrine. As a mark of his favor, he made Chrobry king, with the title Boleslaus I, and by creating an archbishopric at Gnesen made the Church in Poland independent of Germany.

The last great pagan uprising in Poland took place under King Casimir I (1040-1058). The king was successful in putting it down and from that time on, Poland was a Christian nation. The son of Casimir, Boleslaus II, reigned from 1058 to 1079. In the beginning, he was a model prince but later gave himself up to a life of sin.

St. Stanislaus, the Bishop of Cracow, tried in vain to make him see the error of his ways, and finally was forced to excommunicate him. Filled with rage, the King came to the cathedral and found the saintly Bishop at the foot of the altar. With his own hand he slew him. When the people learned of this foul deed, they rose up against the King and he was forced to flee for his life. He took refuge in a monastery, where he died a short time after.

The Conversion Of Russia

Ruric, the leader of a Swedish tribe known as the Ross, settled in that part of Russia which was called the Ukraine and made Kiev the capital of his domain. He named the new country Russia. It was from Constantinople that Christianity came into this new kingdom.

St. Olga, the daughter-in-law of Ruric, was baptized in 957. Her grandson Vladimir married the sister of Basil, the Greek Emperor, and was baptized on the day of his marriage. He noted that all of his immediate friends seemed willing to embrace the Faith, so he ordered that all of his people should go down to the banks of the River Dnieper, where they were baptized by Greek bishops and priests. There was near at hand an image of the pagan God Perun. Vladimir ordered that this image be thrown into the river and later built a church on the spot where it had stood and dedicated it to St. Basil.

An archbishop was appointed at Kiev subject to the Patriarch of Constantinople. For two hundred years the archbishops at this place were Greeks and as a consequence, when the Greeks left the Church in 1054, Russia left with them.

Southern Slavs

The Croatians were the first Slavonic nation to be completely converted. The Gospel was first preached to them in the seventeenth century, and at the beginning of the ninth they were all Christians.

The Slovenes had settled on the border of the Diocese of Salzburg and received the knowledge of the Gospel through the Bishops of that place.

The Serbs were forced to receive Baptism by the Greek Emperor Heraclius, who reigned from 610 to 641, but they never gave up their pagan practices until the ninth century, when they were once more subdued by the Greeks.

In Bulgaria many of the people became Christians when their prince, whose name was Boris, was baptized. Boris invited Latin missionaries to come into his kingdom and even thought of appointing a Latin archbishop. In the end, however, he accepted an archbishop of the Eastern Church who was subject to the Patriarch of Constantinople.

Hungary Becomes Christian

The Magyars were a Mongol tribe that early in the ninth century invaded Europe and advanced as far as the Atlantic Ocean. They were finally driven back and compelled to settle in the territory which today is known as Hungary. On every side they were surrounded by Christians and it was not long until they felt the influence of the Church. They embraced the faith as a nation where their king, St. Stephen (997-1038), was converted. St. Stephen provided for the establishment of bishoprics, and drew up a Christian code of laws for his kingdom.

St. Stephen received the title of king from both the pope and the emperor after he had put down an insurrection of the pagans after his death, paganism was revived for a time and there followed cruel and bloody persecutions, in which many martyrs died for the Faith. Paganism was finally destroyed under St. Ladislaus (1077-1095), never again to raise its head in Hungary.

Unit Three

HOW THE EMPIRE FOUNDED BY CHARLEMAGNE CAME TO AND END, AND HOW THE CHURCH SURVIVED ITS DOWNFALL

I. THE END OF THE EMPIRE FOUNDED BY CHARLEMAGNE

Charlemagne's Successors

Charlemagne was a genius, and only a genius could have carried out the great program that was in his mind. Things happened in the world after his death that he had not foreseen and which even he, with all his intelligence and strength of character, would have been hard put to deal with. It happens so many times in history that the work that great men begin is never completed because when they die weak men take their places.

Charlemagne's successors were not great men. His Empire was divided into three parts among his grandsons, united again for a short while, and then divided once more. There were rulers in France, Germany, Burgundy, and Italy, and all claimed some distant kinship with Charlemagne.

When we come to the tenth century, the title of Emperor meant nothing more than King of Northern Italy.

The Coming of the Vikings and the Saracens

Even before the death of Charlemagne, the alarm had spread through northern Europe telling that the Vikings were on their way. These Scandinavian raiders fell upon every city and settlement on the seacoast and made their way up all the rivers of Europe. They roamed the seas and overwhelmed Ireland, England, Iceland and Greenland. They captured Sicily and southern Italy.

At the same time Saracen pirates laid waste on the coast of the Mediterranean. They landed at the mouth of the Tiber and sacked the Church of Rome.

There was no central power that could cope with these invaders. Charlemagne's Empire had been broken up into parts. The Magyars destroyed the Moravian Kingdom and carried on one raid after another into the very heart of France and Germany. They were driven out, it is true, but no leader was found strong enough to pursue them and to put an end to their invasions once and for all.

The Rise of Feudalism

The consequence of it all was that the people in every local district could rely on no outside help and had to defend themselves. It so happened that there were in almost all of these districts a few strong men. They, or their fathers before them, had been

soldiers under Charlemagne. These men built themselves strong fortresses which later on became castles and in these, in times of danger, the people found refuge.

In order to insure better protection, the local leaders found it wise to band themselves together under a superior who had the right to call on them when there was threat of an invasion. These were given the title of duke or count and in time they became very much more powerful than the distant king.

In return for the protection that he gave the local leaders, the duke demanded that all the land be deeded over. To him. Those under him could use it only on condition that they guarantee him military service in time of need.

In theory at least, the duke or count recognized the king as his Lord and swore to come to his aid in the case of a foreign war. It was required that the heir to a manor, as the territory governed by the dukes came to be called, should kneel before the king and take an oath pledging fealty. He placed his hands within the closed hands of the king, who then gave him a twig or a clod of earth as a sign that he was conferring the manor upon him. This was called the act of investiture and by it the manor Lord became a vassal of the king. In return, the vassal paid to the king a certain sum of money.

The church under feudalism

Even as the kings claimed the right to invest the lords of the manor with power by giving them a twig or a clod of earth, they also claimed the right to give the bishop his power and authority by handing him the crosier. They expected the bishop to take the oath of fealty and to present them with a sum of money.

All of this, of course, had the effect of making the bishop a vassal of the king and of putting him under his authority, not only in civil matters, but in those things which had to do with the spiritual government of his diocese. The bishop thus became a servant of the king.

The payment of the sum of money which was due when a bishop was appointed was a very great evil. For the most part, the kings were not very interested in the kind of man that was appointed bishop as long as he had enough money. Thus it happened that only too often the office went to the highest bidder.

The Papacy

In the city of Rome conditions during this time were terrible. There was constant warfare between the various nobles and their parties. These nobles were nothing more than unscrupulous politicians, and they maintained their power very much like the gang Lords in our big cities today. Murder was their principal weapon and because of their constant fights there was no peace or security inside the city walls. The glory and magnificence of the Eternal City departed. The population decreased until it numbered only fifty thousand.

The great bone of contention between these nobles was the Papacy. If they could put someone who belonged to their faction of the Papal throne, it meant that they would have control of the temporal government of the city, could enjoy certain privileges and enrich themselves by means of graft and corruption. The result was the weak and unworthy men were placed on the throne of St. Peter. There were times when two men claimed to be Pope at the same time, and the people did not know which of the two was the real Vicar of Christ.

II. POPE NICHOLAS THE GREAT AND THE GREEK SCHISM

Nicholas I

When Christ founded His Kingdom on earth He chose human beings as the instruments through which He would work. The power that carries the Church onward comes from God, but it is exercised by men. The Church is divine, but she is also human. Our Savior foretold that there would be scandals, and He compared his Kingdom to a net which would be let down into the sea, and in which all manner of fishes would be found, good and bad. He sowed the seed of Truth in the world, but He warned His apostles that evil men would come in the night and sow tares. Yet, in the end the Truth would conquer. Down through the ages He has often been crucified in His Church, but He always rose gloriously from the dead, "As dying, and behold we live."

In the dark days that followed the break-up of the Empire of Charlemagne, there were times when the Light of Truth and Holiness shone brightly in the midst of the gloom. Such a time was the reign of Pope Nicholas who has been called the Great. He made his authority felt throughout the world, in the East as well as in the West, and though his efforts were frequently doomed to failure, he was glorious even in defeat.

Lothaire II, great-grandson of Charlemagne and King of Loraine made up his mind to divorce his wife and the Archbishops of Cologne and Treves, who wore his vassals, gave him their approval. When Pope Nicholas heard of this, he immediately deposed the Archbishops. Lothaire appealed to his brother Lluís who was Emperor at the time, and Louis sent an army into Rome with the intention of frightening the Pope and forcing him to change his decision. The Pope refused to yield and the Emperor was compelled to withdraw his troops because of illness and one disaster after another.

Lothaire then forced his wife to send a petition to the Pope asking him to dissolve her marriage because it had never been valid. The Pope would not accept her petition and excommunicated her.

After the death of Nicholas I, Lothaire brought his case before the new Pope, who promised that another inquiry would be made, but Lothaire died before anything further was done. This incident reveals the strength and firmness of Pope Nicholas, and is important because it shows that power on earth can make the Church yield where the sanctity of the marriage bond is concerned.

The East and the West

As we have already seen, there had always been a great difference in character and temperament between the Catholics in the East and those in the West. The Only tiling that held them together was the authority of the Pope, the Bishop of Rome in the East; there was more learning and greater devotion to philosophy and science. This showed itself in the great Fathers of the Eastern Church, in Athanasius, and Basil, Gregory of Nazianzus, and St, John Chrysostom.

In the West the point of view was more practical. The Romans had been great organizers and great administrators, and not much given to wondering about the reason for things and trying to solve difficult mental problems. The Fathers of the Church in the West wrote and preached concerning practical matters. They were interested in trying to make the Faith work out in the lives and actions of the people.

The West, being Roman, had a great reverence for authority; the East, being Greek, put a great store by individual freedom. There was room for both these points of view in the Church and as a matter of fact, in the course of the ages, both have found their rightful place.

However, at the time of Pope Nicholas, the Greek and the Roman world had been driven farther and farther apart. The Emperor in the East was jealous of the Frankish Emperor in the West. He regarded him as a usurper, a barbarian, and had contempt for his culture, which he considered inferior to his own. In addition to this, as time went on, the Eastern Empire and its people fell more and more under the influence of or lent teachers and philosophers The Mohammedans were their next door neighbors and among these people there had been much cultivation of the arts and sciences, and learning had advanced to great heights.

Now there had always been something about the religion of oriental people that made them look with great contempt on material things. The Manicheans. For example, taught that matter is evil and only the spirit good. The Arian heresy made such headway in the East because it was hard for the oriental mind to grasp the fact that God, the Eternal Spirit, could become man and have a human body.

The Iconoclasts

More than one hundred fifty years before the reign of Nicholas the Great, an oriental adventurer, known as Leo the Isaurian, had become Emperor of the East. For some reason or other, he made up his mind that it was wrong to have statues and pictures in the Church. First he ordered the Pope to have the images placed very high so that they would be out of the reach of the faithful. Then the Pope refused to obey him, he issued a decree forbidding the veneration of images in any place in the Empire, and ordered that all images be destroyed.

No doubt it was the oriental distrust of anything material that led Leo to take this step. Some say he was driven to it by the taunts of the Mohammedans, who accused the Christians of being idolaters at any rate, he soon discovered that He had made a lot of trouble for himself. The Holy See at Rome condemned him; the people rose up in rebellion, and there were riots everywhere when the images were destroyed. The Lord raised up a great Saint in John of Damascus, Who devoted his scholarly pen and his great oratorical gifts to the defense of the veneration of images. The Iconoclasts, that is to say, those who condemned images, were excommunicated by a council in Rome.

The Emperors who followed Leo on the throne in the East continued to attack the veneration of images. They persecuted those who opposed them, demolished monasteries, destroyed libraries, and resorted to every form of violence. In the end, however, the heresy was put down, and as a result there followed in the East a great revival of art and scholarship.

It must be remembered that Iconoclasm did not come from the Greeks, but from the Orientals and, once its power was broken, Greek culture began to flourish. An evidence of this is the church architecture of the period. The Byzantine, or Eastern Church was built in the form of a cross with five domes, one in the center and one on each arm. This form is oriental and is thought to have come from Armenia. The Greeks, with their natural love for beauty and the desire to express themselves in beautiful form and lovely color, decorated these churches with glorious mosaics both inside and out. If you have ever seen a picture of St. Mark's Church in Venice, you will have a good idea of the magnificence of Church architecture in the East.

The Greek schism

The end of the heresy of the Iconoclasts and the decline of oriental influence in the East may have brought about a rebirth of art and learning, but it had other effects that were not so happy. As a result of the opposition of the Pope to the Emperor while the heresy lived, the East had been further separated from the West. The alliance of the Pope with the Frankish Emperor only served to widen the breach. The final break came after the matter of the veneration of images had been settled. It happened in this way.

Ignatius, the Patriarch of Constantinople, upbraided the Emperor for his deeds of violence and his unworthy life and refused him Holy Communion. For a long time the Patriarchs of Constantinople had been very much under the control of the Emperor, and the Eastern Church had become a State Church. Moved to anger the audacity of Ignatius, the Emperor deposed him and sent him into exile. In his place he put a man by the name of Photius.

Photius was a layman, and in one day, at the direction of the Emperor, he received the minor orders, was ordained a priest and consecrated bishop. After this was done, both the Emperor and Photius wrote to the Pope to obtain his approval.

Meanwhile Ignatius had also appealed to Rome. Pope Nicholas called together a synod in Rome in the year 863 to study the matter. As a result he declared that Ignatius was the lawful Patriarch of Constantinople, and he ordered that Photius be deprived of every priestly honor that had been conferred on him.

Three years later the Emperor was murdered and his assassin seized the throne. His name was Basil and his first act was to order that Photius be returned. Patriarch Constantinople. Photius was a man of great learning and culture. He had a great deal of personal charm and was very popular. However, he was extremely ambitious and crafty; he would stop at nothing when on his own. Interests were at stake, but he had a way of making the world believe that his motives were pure.

Photius appealed to the vanity of the Emperor by trying to persuade him that the Bishop of Constantinople should be the head of the Church. He did all that he could to stir up the resentment of the people against the Pope. He charged that the Church of Rome was spreading false doctrines among the Bulgarians. As a matter of fact, these were not doctrines at all but practices that differed from those in the East. For instance, he said that the Roman Church ordered fasts on Saturdays and shortened them. Lent by one week that it allowed the people to drink milk on fast days, and forbade priests to marry.

One of the charges, however, did relate to the Church's doctrine. Photius charged that the Roman Church had added a word to the Nicene Creed. This word was "Filioque." By adding this word the Roman Church simply brought out more clearly what had always been the Faith of Christendom, namely, that the Holy Ghost proceeds from the Father and the Son. Photius maintained that it was the belief of the Greek Church that the Holy Ghost proceeds from the Father only.

Photius eventually lost favor with the Emperor, who deposed him. The Pope excommunicated him and repeated his recognition of Ignatius. Ignatius died shortly after and Photius, having in the meantime made his Peace with the Emperor, was Patriarch of Constantinople after the Pope had insisted that he make certain promises, was excommunicated and when the Emperor died was forced to retire to the monastery, where he died in the year 891.

Pope Nicholas had died in the year 867. There followed a period of about 150 years during which time, outwardly there was harmony between the Pope and the Greek Church, but there was always a feeling that trouble might break out at any moment.

In the year 1043. The Patriarch Michael Cerularius repeated the old charges that Photius had made against the Roman Church. Constantine IX was Emperor at the time and he ordered the Patriarch to enter into negotiations with the Holy See for the purpose of ironing out all differences. Pope Leo IX sent three delegates to Constantinople. they were able to refute the changes that Michael had made, but because of difference of language, they

were misunderstood, and they in turn were not able to understand the Patriarch and his representatives. They knew no Greek and the Greeks knew no Latin.

In the end the Pope's delegates excommunicated Michael Cerularius and left the city. Thus came about the final break between the Greek Church and Rome, and there has been no reunion to this day.

III. THE CHURCH AND THE GERMAN KINGS

The Holy Roman Empire of the German Nation

The idea of a Kingdom of God composed of a union of Church and State ended with Charlemagne. None of the kingdoms into which his Empire was divided was strong enough to rule side by side with the Church. The Empire of which Charlemagne dreamed would have to be universal and include all the peoples of the world, but now nothing was left but separate national kingdoms.

Otto I, who is called the Great, was Emperor in Germany from 936 to 973. It was his desire to reunite the kingdoms of the West, and when trouble arose in Italy he crossed the Alps and had himself crowned King of Italy, at Ravenna. He was forced to return to Germany to restore peace among his vassals there and, during Absence, a revolt broke out in the Roman territory, and Pope John XII begged Otto to come to his aid and offered to make him emperor. On the second of February, 962, Otto was crowned Emperor in Rome, and from that time forward the Emperors were always German kings. Thus began the Holy Roman Empire of the German nation which was to last for 840 years.

Otto did not have the full support of John, and it was only after John's death that he was able to free the Church from the domination of the Roman nobles. However, when Otto died, they again came into power and his grandson, Otto III, came to the rescue of the Holy See. He brought about the election of Gregory V, a saintly man who was his cousin, and was the first Pope to be selected from the nations beyond the Alps. When Gregory died, the Emperor raised to the See of Peter, Gerbert, and the Archbishop of Ravenna Gerbert was a Frenchman born in Auvergne and he had been the emperor's tutor. He took the name of Sylvester II, and reigned from 999 to 1003.

Henry III

Otto III was a man of high ideals, and the fact that he was such a close friend of St. Adalbert and, as we have seen, rewarded the King of Poland for rescuing Martyr's body, would indicate that he had a great love for the Church.

It proved impossible for one Emperor to rule the whole West. Italy, in particular, was difficult to control and every time an Emperor went there to be crowned, he had to reconquer the country.

Under Henry III some semblance of peace was finally restored in Rome. He nominated men to the Papacy who were worthy of that high office. Of course, he took unto himself much more authority in Church affairs than he had a right to. However, the Holy Spirit used him as an instrument for good.

The Popes selected through his influence were Clement II (1046-1047), Damascus II (1048), and St. Leo IX (1049-1054). All were Germans. Leo IX was a cousin of the Emperor and a man of great sanctity. When he came to the Pope he brought with him as his secretary and companion a man named Hildebrand.

IV. THE POPE WHO IS KNOWN AS HILDEBRAND

Sanctity in the Church

The Church exists to make men holy. There is no way for men to become happy and content and to live in peace with one another except by doing the will of God. The more perfectly they keep the Commandments, and observe the Counsels of our Saviour, the more fully does the Holy Ghost dwell in their souls and give them the knowledge and the courage that they need for the proper ordering of their daily lives.

The world has produced great scholars, great statesmen, and great soldiers, and so has the Church, but the Church has produced something that the world could never produce, and that is the Saint. In times of confusion, when the powers of darkness seem to have conquered, Christ comes forth in the person of the Saint, to gather up the things that sin has scattered and to save His Kingdom from destruction.

Reform of the Monasteries

The monasteries did not escape the blight that fell on the Church in the ninth and tenth centuries. All too frequently their abbots were the vassals of kings and manor Lords. The strict discipline of former days was relaxed and the monks led worldly lives. Their property passed into the hands of temporal rulers, and oftentimes a monastery was the dowry that a ruler gave his daughter on the occasion of her marriage.

However, the old spirit was never entirely lost. Everywhere there were monks and abbots who labored and prayed for the return of the spirit of holiness. In many monasteries the ideals of p St. Benedict continued to hold sway and the Rule was faithfully observed. In the tenth century a light began to gleam in the darkness. There was a monastery in Cluny in France. It was

founded in 910, and from the first day of its history it never departed from flip, strict observance of monastic discipline. Fortunately, unlike many of its sister monasteries, it was not under the control of any temporal power, but was directly under the supervision of the Pope.

The abbots of Cluny were holy men and they labored to bring other monasteries under their influence. St. Odo, St. Odilo and St. Hugh, all abbots of Cluny, traveled extensively visiting monasteries everywhere. They were the advisers of kings, and the Popes called upon them to settle controversies and to undertake difficult diplomatic missions.

Hildebrand

There was born of poor parents in Tuscany, about the year 1020, a boy who was given the name of Hildebrand. He grew up in a monastery in Pome that was under the jurisdiction of the abbot of Cluny and received his education at the Lateran Palace. From early childhood there burned in his heart a great love for Rome and for the Church. When he had completed his studies in Rome, he went to Cluny and spent a number of years in prayer and study under St. Odilo.

Hildebrand received minor orders from Pope Gregory VI, who had been one of his teachers at the Lateran Palace. Had become secretary to the Pope, a position which enabled him to learn at first hand the problems and difficulties that were facing the Church. There was born in his soul a great desire to do all that he could to reform the evils that existed, and to restore the Church to her ancient glory.

When Gregory VI died, Hildebrand retired to the Abbey of Cluny. It was there that Pope Leo IX found him and invited him to accompany him to Rome.

Though Leo IX had been nominated to the Papacy by the Emperor, he had not been elected by the people and the clergy of Rome, as the law required. Acting on Hildebrand's advice, Leo entered Rome as a pilgrim and only put on the robes of his office after he had been legally elected by the people and the clergy, it was then that he ordained Hildebrand deacon, made him a cardinal, and entrusted to him the administration of the property of the Church of Rome. From that time forward, Hildobrand was one of the most important persons in the church. He supported Leo in everything that saintly Pope undertook for the reform of the church.

The Popes who succeeded Leo all depended on Hildebrand for advice, and he was their loyal supporter. Under Nicholas II (1058-1060) he was made Archdeacon of the Roman Church.

New Laws for the Election of the Pope

It was under Nicholas II that a constitution was adopted for the election of the Sovereign Pontiff which freed the Pope from the power of the German Emperor as well of the Italian nobles. According to his constitution the election was to be held in Rome. The candidate, if possible, should be a member of the Roman clergy and should be nominated by the cardinal Bishop and only the Cardinals could vote in the election. All that was left to the emperor, the Roman people, and the clergy was the privilege of expressing their consent.

The Cardinals

The name "Cardinal" was first given to the priests who were attached to the cathedral churches. Since these priests were the intermediaries between the bishops and the other priests, they were like hinges connecting the parish churches with the cathedral. The Latin word for hinge is cardo. In the eleventh century the title was restricted to a certain number of priests and deacons of Rome, and to the six bishops of the neighboring dioceses. The title did not bring it any greater spiritual power; it was a term of special honor given to those who were most closely associated with the Pope in governing the church.

Hildebrand Elected Pope

Each time since the death of Leo IX, when it came to the electing of a Pope, people and clergy alike demanded Hildebrand. Finally they had their way and, in 1073, he became Pope and took the name Gregory VII. He immediately declared war on three great evils that existed in the Church at the time. The first of these was simony, or the buying of spiritual offices and favors. The second was the marriage of the clergy, and the third lay investiture. Many unworthy men had been ordained and placed in charge of souls through the influence of kings and princes. They had none of the spirit of the priesthood and insisted on marrying. Lay investiture was the act by which princes bestowed the crosier and ring on bishops in return for the oath of fealty.

A storm of opposition broke out against the Pope. The Emperor, the princes, and the bishops and clergy who were their vassals, fought him with all the power they could muster. The monks of Cluny rallied to his defense, as did the monks of the monasteries that were united with Cluny, as well as the faithful clergy and the common people.

Henry IV Goes to Canossa

Henry IV had succeeded to the Holy Roman Empire. He was a young man, and his career from the beginning was dishonorable. At his court, spiritual offices were bought and sold brazenly. He scoffed at the new laws concerning lay investiture and defied the Pope.

Gregory VII ordered Henry to come to Rome. Henry ignored the summons and called the bishops of his kingdom together in a council, he deposed the Pope. The decree of this council was sent to Rome with an insulting letter addressed "To Hildebrand not Pope, but false monk."

Gregory at once excommunicated the Emperor and proclaimed that his subjects no longer owed him obedience. The Emperor was stunned. Henry found himself deserted by everyone. The bishops no longer supported him, and those who were opposed to him politically disregarded his authority. The princes of the Empire decreed that Henry must stand trial before the Pope. They recognized the Pope's right to depose unworthy rulers and ordered Henry to live in retirement until the trial, because, being excommunicated, he had no right to hold office.

A council to try the Emperor was called at Augsburg, on Candlemas Day in the year 1077. On his way to that city, the Pope stopped at Canossa in Northern Italy.

Henry, realizing that if he were tried by the council, he would be condemned, made up his mind to prevent the trial if he possibly could. He fled from his place of retirement, and with his wife and son crossed the Alps in the dead of winter. He came to Canossa and begged for an audience with the Pope.

For three days he stood in the snow barefoot and wearing the gown of a penitent outside the castle where the Pope was staying. The decision that Gregory had to make was a difficult one. He realized that for the good of the Church, and in order that her authority be upheld, it would be better for him to go on to Augsburg, hold the trial and pronounce judgment. On the other hand, Henry had come to him as a penitent. As a priest he could not refuse his absolution. To do so would make a martyr out of Henry and win for him the sympathy of the world.

In the end he received the King and after exacting from him Promise to obey the laws of the Church, gave him absolution.

Of course, Gregory VII had every reason to doubt the sincerity of Henry's repentance, and he was not surprised when Henry proceeded to violate every promise he had made, and to rally around him the enemies of the Pope in Northern Italy. Henry suffered personal humiliation at Canossa, but he won a diplomatic victory.

No council was held at Augsburg, but the princes met there anyway, deposed Henry and elected Rudolph of Suabia King of Germany. A civil war followed. The Pope tried to remain neutral but when Henry continued to defy the laws of the Church, he excommunicated him in 108C, and acknowledged Rudolph as king.

With the intention of deposing Gregory and setting up a Pope of his own choice, Henry marched his army against Rome. He took the city in 1084. Gregory fled the Castle of St. Angelo. This was a great circular fortification on the banks of the Tiber

that at one time had been the tomb of Emperor Hadrian. He appealed to Robert Guiscard, a Norman who ruled principality in Southern Italy, to come to his assistance. Robert's army drove Henry out of Rome, but it was made up of adventurers and soldiers of fortune, many of them Saracens, and it proved to be worse courage than the German army that it had conquered. Robert's soldiers sacked the city and looted and plundered it on every side. Gregory fled to Monte Cassino, and afterwards to Salerno. There he died in 1085. His last words were, "I have loved justice and hated iniquity, and therefore I die in exile."

The reforms that Gregory VII began were completed by his successors. He drove the buyers and sellers out of the Temple of Christ, and by doing so he saved European society. Had he not forced the world to respect the spiritual authority of the Church and made secure rulers realize that they could not do as they pleased, there would have been general anarchy and disorder. The feudal kings and nobles would have become a law unto themselves and Europe would have been thrust back into barbarism.

Unit Four

HOW THE CHURCH FLOURISHED DURING THE AGE OF CHIVALRY I THE KNIGHT IN THE SERVICE OF THE CHURCH

Knighthood

In the days of feudalism, the kings and princes depended on the knight, the soldier on horseback. Those who wished to enjoy the protection of the duke or the count were required to give him military service in return. It was demanded of the knight that he provide his own armor and possess a horse, and be prepared whenever the summons came to follow his Lord to battle.

Rivalry was very intense among the nobles at that time, and there were frequent revolts against the kings, and even against the Emperor. Ferocious battles were fought in which quarter was neither asked nor given.

Of course, the Church was powerless to put an end to this constant warfare, and she had to content herself with doing something here or there that would make it less barbarous. Through her monks she preached the "Truce of God" which forbade fighting on Fridays, Saturdays and Sundays, and during Advent and Lent. The knights were persuaded that it is cowardly to attack the weak and the defenseless, and that if there is any excuse at all for fighting, it is that the battle is for the protection of women and children, or for the cause of justice, or the defense of the Faith.

Christian Chivalry

The true knight is "Sans peur et sans reproche," that is to say, in his battle for Truth and justice, he knows no fear and is always a man of honor. A special religious ceremony was provided for the dedication of a knight. After he had been trained as a squire in the arts of warfare, he spent the whole night in the church. Placed before him, as he knelt at the foot of the altar, was the armor that he was to receive on the morrow. With the coming of the new day he received Holy Communion, and his sword was blessed and dedicated to the service of the widows, the orphan and the Church

The name "chivalry" has been given to the ideals and principles according to which the true knight should live. The Church, knowing the weakness of human nature, could hardly expect that every knight would live up to these ideals and principles. The young knight usually meant well at the time of his dedication, but a life of violence and constant association with war-like companions only too frequently caused him to forget his honor and to become cruel, immoral and treacherous. However, chivalry did produce many noble characters, and even those who were not true to its ideals felt its restraining influence, because they must have realized that they were breaking the promises they had made.

The Crusades

Far away in the Eastern world a cruel tribe known as the Seljuk Turks had become converts to Mohammedanism and, out of fanatical devotion to their religion, overran Palestine, destroyed its churches and desecrated the Holy Places. Pilgrims came back to Europe with heartbreaking stories of the persecution they had been forced to undergo and of the dishonor that had come to the Sacred Shrines. Had it not been for his struggle with Henry IV, Gregory VII would have done something to rescue the Holy Land. He also had a plan for bringing about the return of the Eastern Church, and of thus restoring the unity of Christendom.

In the year 1095, the Greek Emperor appealed to the West to come to his assistance and to save his kingdom from the Turks. It so happened that the Pope at this time had called a council at Clermont for the purpose of discussing some matters of Church discipline. Pope Urban II, who had been a monk at Cluny, spoke to the great crowd assembled for the council, of the terrible things that were happening in the East. He urged that kings and princes, nobles and counts forget their private quarrels, join their forces, march eastward and drive the Turnout of Palestine. So eloquent was his appeal that when he had finished, the noble's present rose up and as one man shouted, "God wills it."

The Pope journeyed all over France preaching this Crusade. Priests and monks, followed his example. Like a firebrand, Peter the Hermit, who had lived in the Holy Land and had suffered personally at the hands of the Turks, went from city to city inflaming the people everywhere and arousing their enthusiasm.

It was in the preaching of the Crusades that the movement toward a better and holier life, begun at Cluny and carried to the clergy by Gregory VII, reached the people. Whilst it is true that many of the nobles who enlisted in the cause were thinking of ways and means of promoting their own selfish interests, the common people saw in the movement an opportunity to devote themselves and their possession to the cause of Christ. Bethlehem, Nazareth and Jerusalem to them meant the Person of Jesus Christ.

The first crusade was led by the barons and is known as the knights crusade. Godfrey of Bouillon came from the Rhine with an army of Franks. He was joined by the French under Count Raymond of Toulouse, and the Normans under Bohemond, the son of Robert Guiscard. Fired with a holy zeal, they took Nicaea in 1097, Antioch in 1098 and Jerusalem in 1099.

In the year 1145, a great massacre of Christians took place at Odessa. When news of this was brought to Europe there was great indignation everywhere, and St. Bernard of Clair Vaux, at the command of the Pope, preached a new crusade. It was led by Conrad III, the Emperor of Germany, and Louis VII, King of France, and was an utter failure.

A third crusade was led by Richard the Lion-Hearted, King of England, and Frederick Barbarossa, Emperor of Germany. The crusaders suffered many hardships, and their armies met with frequent disaster. Barbarossa drowned while crossing a river on his horse. Saladin, the Sultan of the Turks, signed a treaty guaranteeing safe passage through Palestine to Christian pilgrims and ceding to them Jerusalem, Jaffa and Bethlehem.

However, this victory was not final. The power of the Turks was great, and in the year 1291 they won back control of Palestine. Thus, as far as their chief purpose was concerned, the crusades failed. The Holy Land was not delivered out of the hands of the Turks, nor were the Greeks united with the Church. From a military point of view the only real advantage of the crusades was that the Turks were held back from attacking Europe.

The crusaders, however, accomplished a great deal of good in other ways. Because they were fighting in the spiritual cause, the ideals of the knights were lifted up and their lives made noble. Then too, by means of the crusades, the West became better acquainted with the East and many of the finer things of Greek culture were brought back to Italy, Germany and France.

The products of the East, spices and silks and the like, were introduced into the West and commerce was developed. Explorers set out to discover better trade routes, and as a result of this, later on in 1492, America was discovered.

The Military Orders

During the crusades a new kind of religious order grew up. It was made up of fighting men and its purpose was, besides fighting against the Turk, to offer protection to pilgrims and to care for the sick and the wounded. Usually there were three classes of members: knights, serving brothers, and chaplains. Only the chaplains were priests. Of these orders, the three most important were the Knights of Templars, the Knights of St. John and the Teutonic Knights.

Other religious orders were founded for the purpose of buying back the prisoners who had been taken captive by the Turks. These were the Trinitarians, founded by St. John of Matha and St. Felix of Valois, and the community of Our Lady of Mercy, founded by St. Peter of Nolasco and St. Raymond of Pennafort.

II. NEW FOUNTAINS OF HOLINESS

St. Bernard of Clairvaux

The monks of Cluny had begun to lose something of their fervor. Laxity was creeping in, and a reform was necessary. It came from a monastery at Citeaux, near Dijon in France. The Latin name for this town is Cistercium, and these monks came to be known as Cistercium.

They wore a white habit, and their order was dedicated to the Blessed Virgin. So severe was their mode of life and strict their rule that in the beginning they attracted very few members and were on the point of dying out when, in the year 1112, a young nobleman by the name of Bernard, who lived in the neighborhood, appeared at the door of the monastery, accompanied by thirty relatives and friends and begged for admission.

At the time Bernard was only twenty-one years old. In his youth he had shown brilliant talent and was possessed of great personal charm. When he expressed a desire to become a monk, his family and kinsfolk did. Everything to change his mind. Instead he won them over to his way of thinking, and among those who entered with him were his uncle and four of his five brothers.

The example of this brilliant young nobleman led so many others to give up the world and to devote themselves to the service of the Church in holy religion that soon it was necessary to erect a new monastery. Clearing was made in the forest and a new house was built which was given the name Clair Vaux, meaning "The Valley of Light." It became a center of holiness and the mother house of some seventy other monasteries.

It was the personality of St. Bernard and his great sanctity that gave the Cistercian order its great influence.

St. Bernard was a mystic, which means that he sought for a fuller knowledge of God, not only

Monk and mystic though he was, St. Bernard was most active in the political and religious affairs of his time. Whenever the Pope was in difficulty, he sent for St. Bernard, who succeeded in winning for the Holy See the support of kings. Bernard was an apostle of peace, and settled disputes between bishops and their clergy, between cities at war with one another, and between barons and their vassals.

In the Cathedral of Speyer, Bernard preached the second crusade and challenged the Emperor Conrad III, who was listening to him, to lead it. The Emperor accepted the challenge, but the crusade ended in hardships and death for most of those who took part in it. The blame for the failure fell on St. Bernard, and the suffering he had to bear, as a consequence, was great. St. Bernard died in 1153. He was canonized in 1174, and later on given the title of Doctor of the Church.

The Premonstratensians

There was a little spot among the hills of France, not far from Soissons, known as Promontre, where in 1120 a holy man by the name of Norbert retired to prepare himself, by prayer and fasting, for the foundation of a new religious order. Norbert was born in Xanten, on the lower Rhine, in the year 1082. He lived at the court of the German Emperor Henry V, and his life at that time was anything but edifying. Later on, he became a canon at the Church of St. Victor in his native town, and continued his worldly existence.

The secular clergy in that age usually lived a common life at the cathedral or the parish church to which they were attached, according to the rule which had been written by St. Augustine. They were known as canons, and because of the fact that the civil authorities had so much to do with their appointment and support, they had become very lax and there was very little real religious life among them.

One day when Norbert was riding along on his horse, clothed in all the finery of a worldly noble, a sudden thunderstorm broke. The horse shied and threw Norbert to the ground. For more than an hour he remained unconscious, and when he was revived, his whole point of view with regard to life was changed and he became a different man. At the time he was only a sub-deacon. He completed his theological studies, was ordained priest and went to Rome, where he obtained the Pope's permission to become a wandering preacher. Like the apostles in the beginning he wandered about Germany and France, preaching to the people and devoting himself to the task of winning the secular clergy to spiritual life.

Unfortunately, his efforts were not very successful, so he made up his mind to found a religious community to be composed of canons who were to do the work of parish priests, particularly in the country districts, while they lived under a strict rule as monks. The new community was approved by the Pope in 1126. Within a few years it had one hundred abbeys. These monks are known as the Premonstratensians, or Norbertinos.

The Carthusians

Some time around the year 1080 a priest, accompanied by six companions, came to the Bishop of Grenoble and asked him for permission to go into some solitary place, there to lead an austere life such as had been led, centuries before, by the monks in the desert. The bishop granted their petition and settled on them a wilderness high in the Alps surrounded by lofty crags and mountain peaks and almost inaccessible. It was the Desert of Chartreuse, and there was founded in the year 1084 the Carthusian order.

The name of the priest who came thus to the Bishop of Grenoble was Bruno. He was born in Cologne in the year 1030. As head of the Cathedral School at Rheims he had as a pupil the future Pope, Urban II, the Pope of the Crusades.

At Chartreuse, Bruno built three huts and a chapel. Only six years was he allowed to remain in this solitude, when the Pope called him to Rome and he never returned. But before he died in 1101, he founded several monasteries of the same kind in Southern Italy.

The Carthusian monks led a most austere and difficult life. They wore rough habits with a hair shirt next to their skin. They ate but one meal a day, which never included meat. They used the coarsest kind of bread, and three days a week they lived on bread and water. Each monk lived by himself in a little hut and they came together only to recite Vespers and Matins. In spite of its severity, the order had fifty monasteries in the thirteenth century, and is the only order that never needed reform.

III. THE AGE OF INNOCENT III

Guelfs and Ghibellines

Meanwhile, there continued to be difficulties and struggles between the Church and the State, between the Popes and the Emperors, and the bishops and the kings. Gradually the Empire came to exist in name only. The king of Germany bore the title of Emperor, yet the kings of France and of England were fully as powerful as he was, and in Italy the rulers of the different little principalities and duchies banded themselves together in what was known as the Lombard League.

The Pope claimed the right to crown the Emperor, by which ceremony the supremacy of the spiritual over the temporal power was supposed to be shown. Under Charlemagne and Otto I it had been agreed that a Pope could not be elected unless a representative of the Emperor were present in Rome. Even after this had been changed, and according to the law of Nicholas II, the Pope was elected by the Cardinals, it was the practice for the newly elected Pope to wait for the confirmation of the German Emperor.

However, the Emperors, particularly if they were strong men, were unwilling to admit that their authority came from the Pope, and they were anxious to establish a system like that which had existed in the East under the Emperor of Constantinople. There the Church was entirely under the control of the State. The result was years of conflict between the Pope and the Emperor. The Hohenstaufen family ascended the German throne and became Emperors of the Holy Roman Empire and for one hundred years waged war on the Papacy.

In England, the king attempted to gain control of the Church and was opposed by St. Thomas Becket, who died a martyr's death at the foot of the altar.

All Europe was divided into two camps: those who supported the Emperors were called the Ghibellines; those who supported the Pope were the Guelfs. These were political parties, pure and simple, and had nothing whatever to do with the doctrine of the church. Not all the Ghibellines were bad Catholic's, nor all the Guelfs good Catholics. When it suited their purpose, kingdoms and principalities as well as individuals would change from one party to the other just as in this country Republicans sometimes become Democrats, and Democrats become Republicans. No one questioned the authority of the Pope in spiritual affairs. The point at issue was how much authority the Pope had in temporal affairs, and how much authority the Emperor had in Church affairs.

Innocent III

In the year 1198, Innocent III was elected Pope. During his reign, the Papacy reached power and influence and the Pope was mightier than any ruler in Christendom.

Pope Innocent III was a descendant of the Dukes of Spoleto. After completing his early education at Rome, he studied theology at Paris and law at Bologna. He became a Cardinal at the age of twenty-nine, and because he was entrusted with some of the most difficult work that had to be done, he received wonderful training in the administration of the Church. When he was elected Pope, he was only thirteen-seven years old. The new Pope immediately set out to make himself master of the city of Rome, where the nobles, due to the fact that the Popes had been forced to give all their time and attention to the struggle with the Hohenstaufens, had once more gotten the upper hand. It took the Pope ten years to straighten matters out, and his final success was due largely to the fact that he had won the love of the common people through his generosity and his great interest in their welfare.

The Hohenstaufen Emperor had stolen from the Church much of the territory that had belonged to her outside the city of Rome. In spite of the opposition of the dukes whom the Emperor had set up to govern this territory, the Pope, again with the aid of the common people, was victorious.

In Germany, Otto of Brunswick was contending with Philip Suabia for the throne. Pope Innocent sided with Otto and crowned him Emperor in St. Peter's. Much to the pope's disappointment, he proved himself unworthy of his office. The Pope was forced to excommunicate h⁴av, and he was finally overthrown in 1214 by the young Hohenstaufen King Frederick and Philip Augustus of France.

This same Philip Augustus had divorced his lawful wife on the claim that the marriage was null and void because of some distant relationship, and had married again. This all took place before Innocent III became Pope. Now the Pope demanded that Philip Augustus separate from his new wife and bring the question of his first marriage before the Church. Philip refused. Innocent immediately placed France under an interdict. "Let all the churches be closed," the sentence read; "let no one be admitted to them except to baptize infants; let them not otherwise be opened except for the purpose of lighting the lamps, or when the priest is come for the Eucharist and Holy Water for the use of the sick. We permit Mass to be celebrated once a week, on Friday, early in the morning, to consecrate the Host for the use of the sick, but only one cleric is to be admitted to assist the priest. Let the clergy preach on Sundays in the vestibule of the churches, and in place of the Mass let them deliver the Word of God."

When the people saw that because of the disobedience of their king they were deprived of the consolation of the sacraments, they raised such a clamor that Philip was forced to submit. The Church decided that his first marriage was valid.

In the year 1208, Innocent placed the Kingdom of England under an interdict because King John insisted on appointing someone of his own choice Archbishop of Canterbury and refused to accept Stephen Langton, who was the Pope's choice. Not only did Innocent place the country under an interdict, but he excommunicated the king, deposed him and offered the Kingdom to France".

In order to save his kingdom, King John submitted to the Holy Father, offered England to the Pope as a thief, and, by agreeing to pay an annual tribute, acknowledged himself vassal of the Holy Father. As events proved, this was more of a victory for the King than for the Pope, because it forced the Pope to become a defender of England against the powerful King of France.

It was two years after this that there was an uprising of the English barons against King John. At Runnymede the barons forced him to sign the great charter of English liberty, which is known as the Magna Charta.

A terrible tragedy happened during the reign of Innocent III. It was the Children's Crusade. Fifty thousand French and German children set out in the year 1212 with the idea of winning back the Holy Land by innocence and prayer. They never returned; all of them were lost. Those who did not die from hardships on the way were captured by the Turks and sold as slaves.

In the year 1215, Innocent called together the Fourth Council of the Lateran, which was the twelfth general council of the Church. It was the most brilliant general council that had ever been held. More than four hundred bishops were present, and great numbers of prelates and ambassadors from every Christian nation. Besides discussing a new crusade, the council ruled that every

Christian, as soon as he has come to the age of reason, must go to confession, and receive Holy Communion at Easter time. It was in this connection that the word "Transubstantiation" was first used to describe the change which takes place in the bread and wine at the Consecration of the Mass.

Innocent III died in 1216, and his body was placed in the Church of St. John Lateran. No Pope, before or since, has been as powerful as he was. Non-Catholic historians have accused him of being a tyrant and an enemy of liberty and of not respecting the rights of individual nations. Perhaps some of the things he did were unwise and he may have been too severe in the exercise of his authority, but he felt that it was necessary to take strong measures to preserve the liberty of the Church and to force kings and princes to keep their hands off spiritual affairs.

IV. THE INQUISITION

This period saw the rise of a number of new heresies. They caused concern, not only to the Church, but to the civil authorities as well, for their teachings contained in them the seeds of treason. Thus, heresy became a civil offense and the penalty for conviction was burning at the stake.

Courts of Inquisition were set up, and the Pope appointed Inquisitors for the various countries of Europe. Usually Dominicans and Franciscan friars were appointed to this office. The Inquisitors moved from town to town. Those accused of heresy were brought before them and were given a month's time in to renounce their heresy. If they refused, a public trial was held. When the heretics still remained obstinate, they were turned over to the civil authorities, which usually meant death at the stake.

Many of the great leaders of the Church were opposed to the harsh penalties of the Inquisition. St. Bernard condemned the death penalty, and it is not mentioned in any of the councils of the eleventh or twelfth centuries as punishment for heresy. We must remember, however, that those were cruel times and that the nations in the West were only a few generations removed from barbarism. The people loved the Church and they hated anything that threatened to destroy her unity.

Moreover, it was the custom at that time to punish all crimes very severely. If a man was convicted of theft, his hand was cut off or he was hung. Counterfeiters, murderers, people who committed arson were burned at the stake or buried alive, or tied to horses and drawn and quartered. However, it might have been better had the leaders of the Church remembered what our Lord said to St. Peter when he cut off the ear of the servant of the high priest in the Garden of Olives, "Put up thy sword into its scabbard, for now you do not that he that taketh the sword shall perish by the sword." The time would come when Protestant rulers, supported by the Protestant churches, would follow the example of the Inquisition and torture Catholics and put them to death with great cruelty.

Unit Five

HOW THE CHURCH BROUGHT HOLINESS AND BEAUTY INTO THE LIVES OF THE PEOPLE AND FOSTERED CHARITY AND EDUCATION

I. THE CHURCH AND SOCIETY

The Growth of the Towns

When the barbarian nations settled down in Europe, they lived, for the most part, in the open country. It was only during the dangerous times of the ninth and tenth centuries that the people began to congregate around the fortresses that the nobles built and the monasteries. For purposes of better protection, walls were built around these clusters of homes and thus the town or city of the Middle Ages came into existence.

In the beginning, the inhabitants of these towns were both freemen and serfs. Gradually business and manufacture began to develop and the serf became a mechanic, and the freeman a merchant. Of course, the people in the town still needed the protection of the barons in time of the war but by electing a body of men to represent their interests, and not allowing the Lords to have control of their individual lives, they became quite independent.

Powerful cities grew up on the Mediterranean Sea, the Baltic Sea and the North Sea. Danzig, Bremen, Hamburg, Venice, Genoa, Bologna and Florence were among the most famous.

The towns presented the Church with a new problem. Here she had to deal with a type of people she had never met before. Before this time the citizen was the aristocrat. He was the man of influence and the ruler of the common people, but in the town the common man was the citizen. He is no longer the serf of old who has no voice in the affairs of government, but, on the contrary, he is intelligent and critical, and shows a spirit of independence.

There was much criticism of the clergy and of the rulers of the Church among the townspeople in those days. As the Church grew in worldly power, she grew, at the same time, in external magnificence. She possessed great wealth and there was a tendency on the part of some of the clergy to lord it over the people. Sometimes the citizens of a town would go to the length of revolting against the bishop. Often, too, the clergy would resent the independent spirit of the townspeople and hold themselves aloof from them and neglect their well-being.

As is always the case, the Holy Spirit provided the Church with the means for meeting this new challenge. Spiritual leaders were recruited from the towns themselves, men who knew the problems of the townspeople and who would be loved and respected

by them. Under the inspiration of the Holy Spirit, the mendicant orders developed and became the apostles of the towns. These were called "mendicant" orders because they took vow of poverty and supported themselves by begging.

The Guilds

One institution which the Church used in her work among the inhabitants of the towns was the Guild. The main purpose of the guilds was to promote the welfare of the merchant and the craftsman. All those who were engaged in the same kind of business banded together for their mutual protection. Workers engaged in the various crafts did the same. Thus, every inhabitant of the town would belong to some association or guild.

In order to become a member of the guild, it was necessary to begin as an apprentice. The apprentice learned the trade or the business, and whatever he earned went to pay for his training. When his period of apprenticeship was over, he became a free member of the guild, and his wages belonged to himself. If he were intelligent and worked hard he could, in a short time, become a master guildsman, with the right to employ others to work for him. The guild saw to it that all its members did good work. If their workmanship were faulty or careless, they were expelled.

The Church was greatly interested in the development of these guilds and bestowed many spiritual favors on them. Each guild had its own patron Saint, its own chaplain, a special chapel in the church, and its own special objects of charity. On the feast of their patron Saint the members of the guild went to confession and attended Mass and received Holy Communion in a body. There was another feast at which they collected alms for the sick, and for the widows and orphans of deceased members. On solemn occasions all the guilds marched in procession, each one carrying its own banner. Thus did the Church enter into the lives of the townspeople and show them how her doctrines fitted into the new customs and ways.

II. THE MENDICANT ORDERS

St. Dominic

In the town of Calaroga in Spain, in the year 1170, St. Dominic was born. One day he heard a Cistercian about preaching to the people. The abbot was a holy man, and his sermon showed that he had great learning, yet the people among whom were many heretics, were not impressed. Dominic told the abbot that if the people were to be won to Christ the preacher must speak as one of them.

From this time forward, St. Dominic devoted himself to the task of popular preaching. A few zealous priests joined him, and they decided to live a common life under the Rule of St. Augustine, to which St. Dominic added some of the practices of St. Norbert. They took the vow of absolute poverty

From this little group, an order grew whose main purpose was the preaching of the Gospel, and whose members were called "Preaching Friars." The new order was approved by Pope Honorius in 1216.

The Preaching Friars wore a white habit with a long black mantle. St. Dominic was convinced that no one could preach successfully to the people and be able to answer the questions that men were asking in those days unless they had a very sound training in philosophy and theology. Consequently, he sent the members of his order to Paris to study. When they were properly prepared, he sent them out, two by two, into all the towns and cities of Europe. Their preaching was crowned with great success. By their learning and eloquence they stemmed the tide of heresy. Some of them became the most brilliant professors at the University of Paris.

For men and women living in the world, St. Dominic established what he called a "Soldiery of Christ." It came to be known as the Third Order of St. Dominic. In later times St. Catherine of Siena and St. Rose of Lima belonged to it. He also founded a convent for women which grew into the community of the Sisters of St. Dominic.

St. Francis of Assisi

In the little town of Assisi, amid the Umbrian hills of Italy, a boy was born in the year 1182 who was destined to do great things for the Church. His father was a merchant named Peter Bernardone. He called his son John. His mother was a French woman and from her he learned to speak French fluently. This, together with his great enthusiasm for French poetry and song, concerning which he heard much from his father, who made frequent business journeys into that country, won him the nickname Francesco, or the Frenchman. He entered into the gay life of the young people of the city. He loved music and poetry and joined the troubadours, who went about the town and country singing and playing. He even had a taste of the soldier's life when, as a young man, he took part in warfare between Assisi and other towns.

Outside the walls of Assisi there was a little church dedicated to St. Damian. One day Francis knelt at prayer in this church. He was twenty-two years old and his life up until that time had been happy and carefree. He seemed to hear a voice saying, "Francis go and rebuild My House." He took it for granted that the voice meant the little church in which he was praying, and he immediately went out and sold his horse and his best garments to obtain money to repair the church.

From this time forward he began giving away everything he owned to take care of the poor. This greatly disturbed his father, who tried to reason with him, but all in vain. Finally, in the presence of the bishop of the town, his father disowned him. The answer of Francis was to strip himself of his fine clothes as a sign that he was through with the world, and to go out into the country and live in a little hut, where he spent his time in constant prayer.

There were lepers in Assisi, and although the sight of their terrible disease disgusted him, Francis ministered to them. He went around as a common beggar collecting alms for the repair of neglected churches. He clothed himself in a sackcloth tied around the waist with a leather thong.

Three years later, a merchant of Assisi and a canon of the cathedral joined him, and thus began the Franciscan order. They made up their minds to live by manual labor and by begging alms and to wear a grey habit of coarse wool with a pointed hood, and a knotted cord around their waist. This was the costume of the poor shepherds of the day. They called themselves "Fratres Minores," or little brother to indicate that they belonged to the common people to whom they preached.

In order that he might have the right to preach the Gospel, Francis was ordained a deacon, but he considered himself unworthy to be promoted to the priesthood. He journeyed to Rome to get the approval of the great Innocent III for his Rule. There was some difficulty at first, because his community bore some resemblance to the Waldensians and other heretical groups. But Innocent III had a dream, so it is said, in which he saw St. Francis carrying on his shoulders the great Basilica of St. John Lateran. As a consequence, he approved the work that Francis was doing. Final approval was given to the Rule by Pope Honorius III in 1223.

Clare, a young woman belonging to a noble family in Assisi, came to Francis and expressed to him a desire to lead a religious life under his direction. Francis obtained for her a convent near Assisi from the Benedictines. Other young women joined her. And the order of Franciscan Nuns was founded later on, a Third Order founded for people of the world.

Francis had a great love for the things of nature. He found God in trees and flowers and birds and beasts. At heart he was a poet and he composed beautiful hymns of praise to God for the beautiful things of this world. Best known of these is his "Canticle to the sun."

Toward the end of his life, Francis turned over the work of administering the order to others and devoted himself more and more to prayer. He loved to go to a lonely mountain in the Apennines known as Mount Alvernia to pray. On the feast of the Exaltation of the Holy Cross in the year 1224, he saw a vision of an angel, as it were, attached to a cross and shining in glory. St. Francis was overcome with love and gratitude to our crucified Savior. When the vision passed, he discovered in his hands, his feet and his side, wounds like unto those of our Lord.

The Work of the Mendicant Orders

The monks of St. Benedict had built their monastery on mountains or in lonely valleys, and their principal occupation was prayer and manual labor in the field and in the forest. The actual care of souls was not their first duty. The orders founded in St. Dominic and St. Francis established their houses in the

Cities or very near to them, and the actual preaching of the Gospel and spiritual guidance of the people. Became their principal work. With the Benedictines it was prayer and work; with the mendicant orders it was prayer, study, and preaching. The Franciscans, as well as the Dominicans, studied at the great universities. Their missionary work was worldwide in its scope; they went into Asia. Asia Minor and even into China, where they established several bishoprics.

III. THE GOVERNMENT OF THE CHURCH AND HER LITURGY

Church Government

Since the time of Nicholas II, the Cardinals had been the electors of the Pope. In the twelfth century, the body of Cardinals consisted of seven bishops, twenty-eight priests and eighteen deacons. Thereafter, the number changed from time to time until the year 1586, when the number changed was fixed at six bishops, fifty priests, and fourteen deacons, and thus it has remained to this day.

From the beginning it was the function of the Cardinals to act as advisers to the Pope and to assist him in the government of the Church. As time went on, each Cardinal had a definite piece of work to do, in the carrying out of which he needed the aid of scholars and experts and secretaries. These formed what has become known as the Congregation. When the Pope calls all the Cardinals together for an important conference the meeting is called a Consistory when the Pope dies and the Cardinals meet for the purpose of electing his successor, the meeting is called a Conclave.

After the controversy concerning investitures was settled, kings no longer had any right to appoint bishops; the latter were now chosen by the canons of the cathedral. The bishop was assisted by a vicar-general whose work it was to take care of the temporal affairs of the dioceses. The canons of the cathedral likewise performed some administrative work. Dioceses in those days were very large, and after the eleventh century it became the practice to divide them up and to put archdeacons in charge of different districts; the archdeacons in turn divided their territory deaneries, with a priest known as the dean in charge. As time went on, parishes were multiplied. The large mother parishes of the tenth and eleventh centuries were broken up; sometimes the new parishes were still dependent on the old, and at other times they were entirely separate.

The Piety of the People

The fact that the Fourth Council of the Lateran, in 1215, as we have seen, commanded that everyone must go to confession and receive Holy Communion once a year, shows that carelessness

must have crept in with regard to the honor that is due to the Blessed Sacrament. This Council also prescribed that Holy Communion should be received only under the appearance of bread.

Public penances had disappeared at this time. In their place, the church required the performance of good works, to which she attached indulgences which remitted in whole or in part the temporal punishment due to sin. By the thirteenth century a great number of feasts had been introduced into the Church. As a matter of fact, one-fourth of the whole year was devoted to days of religious celebration. The feast of Corpus Christi was instituted in 1246. In 1311 it was extended to the whole world, and the Corpus Christi procession was introduced.

The Hail Mary, the Angelical Salutation, came into use in the middle of the twelfth century. The custom of repeating over and over again became common, and in order to keep tally of how many times they had said it, the faithful began to use beads, as counters. While saying the Hail Mary, they would be thinking of some event in the life of our Lord and of the Blessed Virgin. This was the origin of the Rosary.

In order to recite their daily office, the monks in the beginning needed several books. This was very inconvenient, and time went on, fewer books were used and these were brought together into one book known as the breviary. There was one breviary for each of the four seasons of the year. Under Innocent III, a breviary was compiled for the priests of Rome. This was later on adopted by the Franciscan monks, because it was easy to carry about on their missions.

It was the Franciscan monks, traveling from place to place, who brought the knowledge of the Roman breviary to all parts of Europe. As a consequence, it was not long before the breviary came to be used by the clergy throughout the world.

Charity

Hospitals and shelters for the pilgrims, homes for the aged and poor multiplied throughout the Middle Ages. When leprosy came into Europe a new community, known as the order of St. Lazarus was organized to nurse those afflicted with this disease. Orders of women grew up, the forerunners of our modern sister of Charity, to take care of the sick and the poor.

The guilds became a mighty instrument for the promotion of charity. They regulated the price of goods, the hours of labor and the conditions under which men had to work, and thus brought about justice for the working man. Moreover, through the various measures they took to aid one another, the members of the guilds enjoyed practically all the benefits that can be obtained nowadays through life, health, accident, unemployment insurance, as well as pensions for the aged and widows.

In the various towns of Europe the Franciscans were instrumental in founding shops where money was loaned to the poor at a very low rate of interest in order that they might obtain the necessities of life in an emergency. The amount of collateral they had to put up was very small. These loan shops were called "Montes Pietatis."

An organization known as the "Brotherhood of Bridge Builders" devoted itself to repairing roads and bridges so as to make travel easier from one part of the country to the other. They were thinking, of course, mainly of the pilgrim, for throughout the Middle Ages there were many pilgrimages to famous shrines.

IV. THE CHURCH AND THE ARTS

Architecture

When the people of the North began to build their churches in Germany, France and England, they created a new style of architecture which is known as the Gothic. The ground plan of the church was in the shape of a cross. In the interior, rows of columns supported

Pointed arches that carried a high pointed roof. The doorways were likewise pointed, also the windows. Except for one large circular window, known as the Rose Window, above the central doorway. On the front of the church, lofty spires toward heavenward. The outside walls were supported by buttresses. Some of these, because of the great height of the church, extended some distance from the walls and are known as-flying buttresses.

The windows took up so much of the wall space that there was no room for frescoes and paintings. Instead of these, by stained glass the mysteries of religion and scenes from the lives of our Lord and of the saint were beautifully pictures.

Statues, some of them of stone and others carved out of wood, were used both on the inside and on the outside of the churches. Sculptors who were skillful in carving developed pictures in relief on stone these, together with the statues and the stained glass windows, made the cathedral a kind of illustrated book for the people

Painting

Due to the influence of the East, paintings had become very stiff and formal. The subjects were depicted in a manner that was not at all lifelike, and gradually the art of drawing in perspective was lost.

The spirit of St. Francis and his followers went abroad in the world, and men began to realize that there was nothing wrong in presenting the truths of religion by means of the

Things of everyday life. Our Lord had preached to the people

In parables, comparing His Kingdom to a mustard seed, or to a fisherman's net, or to a sheepfold. The artists of the day received a new inspiration and began to paint pictures that were lifelike and real. The leader of this new movement was Giotto, who discovered anew the art of perspective and began to draw pictures of real men and women, of birds and flowers and trees.

Literature

Many beautiful hymns were written during this period which found their way into the liturgy of the Church, such as the "Veni Sancte Spiritus," "Jesu Dulcis Memoria," Alma. Redemptoris Mater," and the "Salve Regina." St. Thomas Aquinas wrote beautiful hymns in praise of the Holy Eucharist, whilst the "Dies Irae" and the "Stabat Mater" were composed by Franciscan monks.

The different modern languages, English, French and German, were beginning to develop. The monks used them to write hymns for the benefit of the people who could not understand Latin. Wandering poets began to go up and down the countryside reciting poems that told of the deeds of Charlemagne and of King Arthur of England. In France these were called Troubadours, and in Germany Minnesingers.

It was Dante Alighieri who gave definite form to the Italian language. He was born in 1265 and died in 1321. He is the greatest of all Christian poets. His masterpiece is called the "Divina Commedia." In it he takes an imaginary journey through the world on the other side of the grave. He goes through hell, purgatory and heaven, and on the way introduces the reader to the souls of those who have lived before. He tells of the fate of pagan and Christian kings, of bishops, Cardinals, priests, monks and nuns. His purpose is to show how the actions of men appear in the sight of God.

The Church made use of the drama as a means of preaching to the people. In order to bring home to them the meaning of the great feasts., the Gospel of the day or the mystery of the season, such as Advent or Epiphany, was presented by, means of a dialogue between two members of the clergy or by a little play in which the clergy took part. For instance, on Easter after the Introit of the Mass, two priests representing angels would stand by a tomb erected in the sanctuary, while three priests representing the holy women would approach them and a dialogue would follow by means of which the story of the Resurrection would be told. On Christmas they would impersonate the shepherds on their way to the stable, and on the Epiphany, the kings in search of the now-born King of the Jews.

At first these plays or dialogues were all in Latin, but in the thirteenth century the language of the people came to be used. In the beginning. The play was always staged in the sanctuary; later it was held in the body of the church or in

The church yard finally came to be held in the marketplace, and subjects such as the lives of the saints were used. Soon were added the Moralities," or plays in which the character took the part of the various virtues and vices. The plays which represented our Lord's life and death were called Passion plays. These are given, even to this day, in the Catholic parts of Germany. The passion play at Oberammergau, a little town in Bavaria, is world famous.

All of these things, architecture and sculpture, painting and music, literature and drama, were the great means of popular education that were developed under the influence of the Church in the Middle Ages. Their effect on the culture of the people was very great, and surely from the point of view of what they taught and the beautiful manner in which they taught it, they far surpassed the means of popular education we have today, such as the newspaper, the radio and the motion picture.

V. THE CHURCH AND EDUCATION

The Cathedral Schools

In the Middle Ages the most important educational institutions were the cathedral schools and the schools connected with the monasteries. The influence of the cathedral schools became very great, particularly in those places where the canons lived together under a common rule and devoted themselves to education. Communities of women for the same purpose who followed the Rule of St. Augustine and were called Canonesses Regular, took care of the education of girls. In Ireland, one of the first Canonesses Regular was St. Bridget.

As time went on, some of these cathedral schools became very famous. In the beginning their curriculum was founded on the Seven Liberal Arts. This consisted of the Trium, that is, grammar, dialectic and rhetoric, which were language subjects, and the Quadrivium, namely arithmetic, music, geometry and astronomy, all of which were considered to belong to mathematics.

Certain schools began to add other subjects. That at Salerno became famous for its course in medicine; Bologna developed a fine school of law; in Paris, besides the cathedral school of Notre Dame, there was the school of St. Victor, and the school of St. Genevieve, and all three of them became famous for their courses in philosophy and theology.

The Universities

At Bologna the students came together and formed themselves into a kind of corporation or guild. They elected their own rector, chose their own professors and, in general, governed the affairs of the school. In Paris it was the professors who formed the corporation and governed the school. The students

of Paris were organised into "stations," each nation being made up of fruit; the students and teachers were given the Latin name "Universitas" Gradually the name came to be applied to an institution where all the sciences were taught and which was, as a consequence, a kind of general school. The head of the university was the chancellor, who represented the Holy See.

The Popes were very active in the support of the universities. They donated large sums of money for their maintenance and often granted them their charters.

During the thirteenth century the two great universities of England, Oxford and Cambridge, were founded. In the same century, four universities were founded in France and one in Spain.

Great Teachers

Up until the twelfth century scholars were more concerned with discovering and publishing the writings of the early Fathers of the Church than with the writing of any new books of their own. But from that time onward, the desire to understand more fully the teachings of the Church led men to begin to study things out for themselves and not to depend so much on the past. They turned for aid to the ancient Greek philosophers and particularly to the writings of Aristotle.

It was in the cathedral and monastic schools that these studies were pursued, and out of them a new system of Christian learning grew up which was called "The Science of the schools," or "Scholasticism." What it tried to do was to show that there is no quarrel between Faith and reason, and to arrange Christian teaching in an orderly system. Gratian, a professor of law at Bologna, did the same things of the laws of the Church when he collected the decrees of the councils and the edicts of the Popes.

St. Anselm, Archbishop of Canterbury, was one of the most important of the early theologians. Peter Lombard, who taught at the cathedral school in Paris and died as Bishop of Paris in 1160, is the author of the "Four Books of Sentences." This is a collection and explanation of the opinions of the Fathers of the Church on every doctrine of the Faith. It was used as a textbook in theology throughout Europe.

The Mystics

The Scholastics sought for a fuller understanding of the Faith through reason and philosophy. There were other scholars who, in their search for Truth, preferred the method of uniting themselves with God as closely as they could by means of prayer and meditation. These were called Mystics, and though the Scholastics and the Mystics did not always understand one another fully, there was no real quarrel between them. The great theologians of the thirteenth century were both Scholastics and Mystics.

Experimental Science

In the meantime, science was not neglected. In the thirteenth century Roger Bacon, who was an English monk, and a professor at the University of Oxford, adopted the experimental method. St. Albert the Great and St. Thomas Aquinas wrote books on chemistry. Pope John XXI wrote a work on the eye, in which he showed that he had a thorough knowledge of how it is constructed. At Salerno dissection was used as a means of studying surgery.

St. Thomas Aquinas

The greatest scholar that the Middle Ages produced was St. Thomas Aquinas. Because of his great holiness of life, and the power which God gave him to understand so fully the teachings of Christ, he is called the "Angels of the school." He was born near Naples in 1224 of a noble family and was sent to the Benedictine Abbey at Monte Cassino, where his family expected him to become a monk. After the death of his father, he became determined to become a Dominican. His family considered this step to be beneath his dignity as a nobleman, and used every means to change his purpose, but all in vain. He became a Dominican and went to Paris, where he studied under St. Albert the Great.

Albert was one of the greatest scholars of his age. While a student at the University of Padua, he had come to know the Dominicans and joined them in 1223. After he obtained his doctor's degree, he taught in various universities, and his fame as a theologian was very great.

After St. Thomas was ordained priest, he taught at Paris, Rome and Naples. In 1261 Pope Urban IV called him to Rome, where he remained for three years as an advisor to the Pontiff. It was during this time that he composed the Mass and the office for the feast of Corpus Christi, as well as such hymns as the "Pange Lingua," and the "Adoro Te." He died in the year 1274.

St. Thomas wrote many books. The principal ones are first, the "Summa Contra Gentiles," which is a defense of the, Catholic Truth against the Arabian philosophers; secondly, the "Summa Theologica," which is made up of three parts and covers the whole teaching of the Church in matters of Faith and Morals; thirdly, many shorter works in philosophy and theology, as well as many beautiful hymns.

Thomas the philosopher was also Thomas the man of prayer. He himself said that he learned more from meditation on the crucifix, than from all the books he had ever read. According to a legend, our crucified Savior spoke to him one day while he was at prayer and said, "Thomas, thou hast written well of Me, what reward dost thou wish?" Whereupon Thomas answered, "No other reward, Lord, except Thyself."

In the year 1923, Pope Pius XI proclaimed St. Thomas the "Doctor Communis," or the teacher who belongs to all of us, "whose teaching the Church has made her own."

A great scholar who lived at the same time as St. Thomas, and who was his close friend, was St. Bonaventure, a Franciscan who lived from 1221 to 1274. In his writings we find beautifully brought together both the Mystic and the Scholastic point of view.

Schools for the Common People

During all this time the education of the common people was not neglected, Whilst the cathedral schools, The monastic schools and the universities were devoted to higher learning, other schools grew up where both boys and girls could get an elementary education. Some of these were parish schools, others were conducted by the towns. In the guild schools the apprentice received an elementary education and at the same time vocational training. Then there were the chantry schools. Someone would give a sum of money in order that a chapel might be built or a special altar in the cathedral or a parish church erected where Mass would be said at stated times for the repose of his soul or of the souls of his relatives. This was called chantry, a priest was put in charge of it who in addition to saying mass, was required to perform certain charitable works and often to keep a school for the purpose of "teaching gratis the poor who asked it humbly for the love of God.

The historian Paulsen says, "It seems safe to assume that at the end of the Middle Ages the entire population of the towns, with the exception of the lowest classes, was able to read and to write." He bases this statement on the fact that the art of printing once it was discovered, developed so rapidly. The Ordinary people must have been able to read otherwise there would have been no demand for books.

That the Church was anxious that all of her children, even the poor, should have some education can be seen from the following decree of the Third Council of the Lateran, which was held in 1179: "The Church of God, being like a good and tender mother obliged to provide for the spiritual and corporal wants of the poor, is desirous of procuring for children, destitute of pecuniary in the study of letters, and ordains that every cathedral Church shall have a master who will instruct gratis the ecclesiastical students of that Church and the, poor scholars, and that a grant be assigned him which, by sufficing for his maintenance, will thus open the door of the school to studious youths."

The Fourth Council of the Lateran, held in 1215 under Innocent III, renewed this decree, and there is plenty of evidence to prove that it was followed wherever the condition of the times made it possible.

HOW GREAT PERILS BESET THE CHURCH AND ENDANGERED HER UNITY

I. THE BABYLONIAN CAPTIVITY OF THE POPES

The Papacy and Philip the Fair, King of France

In their quarrels with the German Emperor, the Popes had come to rely more and more on the Kings of France for aid and protection. For this, as it turned out, they had, in the long run, to pay a great price. The last Pope of the Middle Ages to possess anything like the authority of Innocent III was Pope Boniface VIII. He clashed with Philip the Fair, King of France, when the latter attempted to put a tax on the clergy and on the income of the Church. Boniface excommunicated Philip, but the latter retaliated by sending an armed force into Italy which took the Pope captive and held him a prisoner and heaped upon him every kind of personal abuse and insult.

This experience hastened the death of the Pope, and he was succeeded two years later by Clement V. who was not a Roman Cardinal, and who was not present at the conclave which elected him.

He was bishop of Bordeaux in France and stood in awe of the French King. Clement never went to Rome, but remained in France, where he was crowned, and took up his residence in the city of Avignon.

For the next seventy years there was no Pope in Rome. Clement and his successors lived in France. In vain did wise men and saints beg the Pope to give up his residence at Avignon and return to the Holy City. Among those who went on such a mission to the Pope was the poet Petrarch, and St. Bridget of Sweden, who wrote him eloquent letters. Finally, St. Catherine of Siena persuaded Pope Gregory XI in 1377 to return to Rome.

The fact that the Pope resided all these years at Avignon and not at Rome did great harm to the Church, the rest of the world felt that the Pope was under the control of France and could no longer be trusted to act as father of all Christendom. Then, too, in order to accommodate the Pope and his court, palaces and office buildings of one kind or another had to be built at Avignon. In order to obtain money for this purpose, the Popes levied heavy taxes on priests, bishops and religious orders and even on kingdoms, and this caused a great deal of bad feeling." The Cardinals that were appointed were mostly Frenchmen and of Rome and of the Papal States no longer had anything to say about the administration of the Church. As a consequence, the nobles came into power once more in Rome and that city was thrown into anarchy and disorder.

II. THE WESTERN SCHISM

After his return to Rome Gregory XI lived for one year. He died in 1378, and as a result of an election which was held in Rome, *Urban VI* became Pope the French Cardinals agreed to the election expecting that Urban would return to Avignon.

We can imagine what a terrible scandal this must have been to the Catholic people of the world. Two men claimed to be Pope, Urban at Rome and Clement at Avignon, and they did not know which one was the lawful head of the Church.

The schism lasted for forty years. Faithful Christians everywhere prayed and hoped that something- might be-done to settle the question. At Rome, Urban VI lived for two years and was succeeded by Boniface IV, who reigned for five years. Then came Innocent VII, who died after two years and was followed by Gregory XII.

Over in Avignon Clement VII reigned for sixteen years. After his death in 1394, the French Cardinals elected Benedict XIII. In 1409, the bishops came together in a Council at Pisa. It was not legal for them to do so, for only the Pope can call a council, but they were desperate and felt that something had to be done. The Council of Pisa deposed both the Pope at Rome and the Pope at Avignon and elected a new Pope in their place who took the name of Alexander V. However, neither of the other two would agree to give up his office and the result was that now there were three who claimed to be Pope, one at Rome, one at Avignon, and one at Pisa. At Pisa, Alexander V died in less than a year and was succeeded by John XXIII.

The Council of Constance

This state of affairs lasted for five years and then the German Emperor Sigismund persuaded the Pope at Pisa to call a general Council at Constance and obtained the approval of the Pope at Rome. When the council convened, the Pope at Rome, who was the lawful Pope, agreed to resign and the other two were deposed. All of this took a long time because of the difficulty in those days of traveling and sending letters from one part of the world to the other. Finally, on the feast of St. Martin in the year 1417, a new Pope was elected who took the name of Martin V.

There was joy throughout Christendom, for now once more the Church was united. Martin V was a holy man and possessed of a personality that won love for him everywhere. He was well fitted for the tremendous task that faced him of winning back to the Holy See the trust and confidence of the world.

St. Catherine Of Siena

St. Catherine was born at Siena on the feast of the Annunciation in the year 1347. When she was seven years old she made a vow of perpetual virginity and finally persuaded her parents to permit her to join the Third Order of St. Dominic. She set aside one room in her own home where she led the strictest kind of religious life and maintained almost constant silence. She united herself with God in prayer and received many wonderful spiritual favors from our Lord. She had the power of reading the hearts of people and converted many hardened sinners.

Catherine's father died in the year 1368. She took charge of her sick mother and, from that time to the end of her life, ministered to the poor and the sick. In 1374, a plague broke out in Siena, and she became the angel of mercy to its victims and shewed the greatest heroism.

In the year 1375 a war broke out between the republic of Florence and the Papal States. Catherine devoted herself to the task of bringing about peace between the Pope and the people of Florence. In the city of Florence she went from one powerful noble to another, pleading with them to give up the war. From them she learned the conditions under which they would make peace.

Then it was that Catherine set out on the long journey to Avignon for the purpose of persuading Gregory XI to return to Rome. At first the Pope was not inclined to pay any attention to her.

At the time that he had been elected to the Papacy, Gregory had made a secret vow to bring the Papal Court back to Rome. This vow he had never fulfilled because he was not brave enough to face the opposition of the French King and the French Cardinals.

Catherine told the Pope that she knew that he had made that vow. Since this fact was unknown to anyone in the world except himself, Gregory realized that Catherine was God's messenger and he agreed to leave Avignon.

Wherever he stopped on the journey, he found Catherine awaiting him. She was at Marseilles when he boarded the ship for Genoa; she was in Genoa when he landed and she accompanied him into Rome.

Gregory authorized Catherine to act as his delegate in dealing with the rulers of Florence. The latter, however, refused to live up to their side of the bargain and the war broke out anew. Gregory died before peace was made. Under Gregory's successor, Urban VI, the trouble was finally settled, and Catherine returned to Siena.

Then it was that the schism broke out, and it would seem that all Catherine's labors had gone for naught. However, she did not lose courage. She did all that she could to support Urban, who was the lawful Pope. She became his constant adviser, and many times saved him from making mistakes, for he was a very impetuous man. She took upon herself the task of trying to bring peace and order into the city of Rome, whose inhabitants were hard to control. She wrote letters to Important people throughout Europe, in the hope that she could get them to support the lawful Pope.

Such labors were more than her frail constitution could stand. There came upon her a painful illness and she died at the early age of thirty-three.

Of the letters that she wrote to the great men of her day, nearly four hundred, have been preserved, and they show that she was possessed of a fine literary style. This same style is found in a book she wrote called "Divine Doctrine," in which she describes the beautiful relation of her soul with God.

III. THE COUNCIL OF FLORENCE AND THE GREEK CHURCH

The Turks were threatening Constantinople in the early part of the fifteenth century and the Eastern Emperor, hoping to obtain the help of the Roman Pontiff and the armies of the Western kingdoms, appealed to Pope Eugene IV with the idea of bringing about a reunion between the East and the West. The Pope sent a fleet to Constantinople to conduct the Emperor and the Patriarch of that city to Italy, where a council was being held at Florence in 1438. After much discussion an agreement was reached, and both sides signed a Decree of Union.

Some of the Greeks were bitterly opposed to this Decree and hastened back to Constantinople, where they stirred up the people against it. When the Emperor returned to Constantinople, he neglected to publish the Decree of Union.

The Patriarch of Constantinople had died in Rome, and for a long while his successor was not chosen. All this delay only served to strengthen the power of those who were opposed to the Decree. At last Constantinople fell into the power of the Turks, who took charge of affairs and in order to prevent any military union between the East and the West took into their own hands the appointment of the Patriarch and chose a man who was a bitter opponent of the Decree of Union. However, something was saved out of the wreckage. Many of the Slavonic Catholics who belonged to the Greek rite accepted the Decree, as did a number of churches throughout Asia Minor and Palestine.

IV.ON THE THRESHOLD OF A NEW AGE

The Passing of The Middle Ages

No doubt you are asking yourself why it was that the Church could not preserve the glory she belonged to her in the thirteenth century, and how, in spite of all the wonderful victories that had been won in the field of sanctity and learning, in art and church government, a terrible thing like the western Schism could happen and that the church later on should lose her hold on the world. Historians have given many different answers to this question.

In the first place, particularly after the Crusades, trade and commerce became very prosperous. The wealth of the people increased and they began to discover ways and means of removing the hardships of daily life, of getting more comfort and pleasure out of the things of this world. The more interested they became in Time, the less attention they paid to Eternity. The people in the Middle Ages lived close to the Church. Life in the towns and cities centered in the great cathedrals, which were the scene of almost everything that could happen to an individual from birth to death. Everything was looked upon from the point of view of religion and the salvation of the soul.

Now men began to realize that a great deal of happiness could be had in this life if they only knew the ways and means of obtaining it. They began to get interested in themselves as human beings; and where before they had studied and learned much about God, now they began to study and learn much about man. A new kind of learning grew up which was called Humanism, because it was interested in men and women and the things that could make them happy in this world and make their daily lives more beautiful.

Scholasticism Declines

There were no great scholars to take the place of St. Thomas Aquinas, St. Albert the Great, St. Bonaventure, and men of their kind. The professors in the universities and the scholars, instead of carrying on where these great men had left off, began to waste their time discussing and writing about things that did not matter. They began to argue, not in order to discover the Truth, but just for the sake of arguing. They lost the art of writing in a good literary style, and when people read their books, they found them dry and uninteresting.

This led men who loved beautiful literature to begin to study the writings of the ancient Greek and Roman poets. At first, they were interested only in the literary style of these authors, but gradually pagan ideas began to take root in their minds, and they began to imitate in their lives the things that they had read in the books.

The Pope and The Nations

All in all, perhaps it was not altogether a good thing for the Pope to have as much power as did Innocent III. There was too much of a difference between this mighty ruler and the poor fisherman of Galilee who was the first head of the Church. The fact that St. Francis and the movement he started had such an influence over the people that they felt that the Church was getting a little too far above them and away from the joys and sorrows of their daily lives.

In the beginning the Papal States served a very necessary purpose. The Pope must have a certain amount of temporal power if he is to be independent of emperors and kings. As time went on, however, the Pope in governing the Papal States, became too much like an earthly ruler. He had his army like any other king and, as we saw in the case of the city of Florence, carried on wars with other powers. He maintained a court like any other king. This meant that Catholics all over the world had to be taxed because the Papal States were not self-supporting.

Meanwhile, the dream of Charlemagne of one great Empire including the whole world no longer had any meaning. The Empire disappeared and in its place independent nations began to develop and grow strong. It was the king that counted now, and not the Emperor.

Each king was ambitious to become as powerful as possible, and neither he nor his people wanted any interference from outside. The Kings of Germany, of England and of France were all jealous of the Pope's power, as were the rulers of those parts of Italy that did not belong to the Papal States. To an ordinary citizen of France, for instance, the Pope was, of course, the head of the Church, but he was also a foreign king. He might be ready to obey the Pope in everything that had to do with Faith or Morals, but he did not wish to submit to him in matters of government. At one and the same time he would love the Pope as his father in Christ, and hate him as a foreign king.

Wickliff And Hus

John Wickliff was a professor of the University of Oxford about the year 1360. He denied that there was any necessity for a visible Church and claimed that neither the Papacy nor the priesthood were instituted by Christ. For him the Bible was the sole rule of faith. He condemned the Church for possessing the goods of this world and held that religion should be subject to the temporal government.

Wickliff's influence in England was considerable, but it was in Bohemia that his doctrine spread more rapidly. There was rather a close friendship between England and Bohemia at that time, due to the fact that the King of England had married a Bohemian princess.

Thus, it came about that a professor at the University of Prague, whose name was John Hus, began to teach the religion of Wickliff. He had great gifts as an orator and was very popular with the people.

Even at that time the Bohemian people objected to the fact that Germany had too much to say about the affairs of their government. Hus was clever enough to appeal to the patriotism of the Bohemians and to try to show them that by accepting his teachings they would make themselves more powerful as a nation. The Archbishop of Prague excommunicated Hus, and his doctrines were condemned by the Council of Constance. He himself was condemned to death and burnt at the stake.

The Saints

However, even in the days of the decline of the Middle Ages, the power of the Holy Ghost was made manifest in the lives of many holy men and women. There was St. Vincent Ferrer, the holy Dominican who, like John the Baptist of old, went about the world preaching penance. There were the holy Mystics like St. Bridget of Sweden and St. Bernardino of Siena. There was St. John Nepomucene, who died a martyr's death in Prague.

By prayer and meditation, by penance and mortification these holy men and women and many others like them kept close to God and showed forth the power of Christ in their lives and actions. They were the poor and the little ones of this world whom our Savior chose to confound the might. Where statesmanship and worldly influence and even learning failed, sanctity triumphed.

A little book has come down to us from those days, and in its beautiful pages we catch a glimpse of the thoughts that were in the minds of holy men and women. It is called the Imitation of Christ, and its author was Thomas a Kempis. He was born in the year 1380, and was educated by the Brothers of the Common Life at Deventer in Holland. His whole life was spent in the Monastery of the Canons Regular in that same country. Perhaps no book outside the Bible has brought more comfort and inspiration to the hearts of men from that day until this.

**PAST THREE THE CHURCH AND THE MODERN WORLD
(1400 TO THE PRESENT TIME)**

Unit one

**HOW SOME OF HER CHILDREN REVOLTED AGAINST THE CHURCH AND
PROTESTANTISM WAS BORN**

The spirit of the times

It was the church that saved civilization in the days after the fall of the roman empire when the barbarians settled down in Europe. She was the great teacher of the nations, and n by means of her monasteries and schools, planted in the hearts of the rude and uncultured nations the seed out of which grew all the beauty and learning of the whole world had been completed and there was more comfort and security, people had time to thinks of ways and means of making life.

Curiosity about the things of nature led to the discovery that there are certain laws governing everything under the sun. Could be made to serve human needs. Thus, the foundation was laid far from all the mechanical inventions which later on would change the whole face of the earth.

The art of printing was discovered, and this meant that books were multiplied and interest in reading became more and more general. There was great interest in the study of the bible, which was printed in every language that was spoken in Europe. In Spain, Cardinal Ximenes had a bible printed in six languages; Because of the great interest there was in Latin and Greek, bibles were scholars. For the common people, great numbers of smaller books were prepared, which contained explanations of the gospel, the lives of the saints and other religious matters.

The Work of Popes

One Pope after another entered into the spirit of the times and devoted himself to the cause of art and literature. Pope Nicholas V was a great student of the Latin, law and Greek authors and Very learned in theology, philosophy, law and medicine.

It was his ambition to make Rome the great center of all art and science. He strengthened the fortifications of the city and built aqueducts and churches. It was he who founded the Vatican Library. Every manuscript that money could buy and every translation that any scholar could make, he collected. In his day, the Vatican Library contained five thousand volumes.

Pius II, who reigned from 1458 to 1464, was likewise a great scholar. He composed hymns in honor of the Blessed Virgin and found time in the midst of his heavy duties to write a history of his own time that even today has great value.

It was the great desire of Sixtus IV, who reigned from 1471 to 1484, to make Rome the most beautiful city in the world. It was he who built the Sistine Chapel. Julius, who reigned from 1503 to 1513, commissioned the great Michael Angelo to decorate it. As a result, the world received the great painting of the Last Judgment and the frescoes on the ceiling which tell the story of the Creation. It was under this Pope that Raphael decorated the rooms of the Vatican Palace with paintings showing the various triumphs of the Church.

The great Church which Constantine built over the tomb of St. Peter had been in need of renovation for a long while. Julius II. ordered Bramante, an architect, to draw up plans for a new church. Later, Michael Angelo was commissioned to complete the plans, and it was under Leo X, the successor of Julius, that the Church was rebuilt.

Leo reigned from 1513 to 1521. He was a man of every wide education and was highly cultured. His father was Lorenzo de Medici, who as Duke of Florence, had made the city the home of literature and Art. Painters, sculptures, poets and scholars of every kind were brought to Florence and supported in their work.

The Dark Side of The Picture

The Popes of the Renaissance were great scholars and great politicians, but they were not always great spiritual leaders. As rulers of the Papal states, they allowed themselves to be put on the same level with other kings and princes and thus lost their influence for good in matters of eternity. Another evil which they allowed to grow up was Nepotism. This was the practice of putting their relatives into important positions in the Church. They made their nephews Cardinals, gave their brothers important posts in the government of the Papal States and in general enriched their own families. Of the thirteen Popes who reigned from 1431 to 1534, all but three were related-by blood to one of their predecessors or successors.

It cost a great deal of money for the Popes to support the artists and the literary men whom they gathered about them in Rome. Some of these, of course, were men of high ideals, and

found great joy in devoting their talents to the glory of religion, but many of them were seeking only worldly advantage. They lived sinful lives and disgraced the Popes before the world. In order to support them and also to pay for the many beautiful buildings and works of art which they created; it was necessary for the Popes to make great demands for money upon all the Catholics of the world. This of course created a great deal of scandal and discontent.

II. THE EVE OF THE PROTESTANT REVOLT

The Condition of The German People

The great religious revolt which we call Protestantism had its origin in Germany. Up to the close of the fifteenth century, the social and religious conditions of the German people were almost ideal. Family life was very happy and love in the home extended not only to the children but to the servants as well. The people were pious and it was their regular practice to go to Mass on week-days. Beautiful hymns had been sung with great devotion. In all the cities there were hospitals, orphan asylums and houses for pilgrims. The guilds encouraged education and art and carried on works of charity. When printing was invented, a flood of books, mostly of a popular character, came from the presses in the monasteries and in the towns.

However, changes were taking place in the manner in which the world made its living. With the growth of the cities and the development of trade and commerce, a man's wealth began to be measured by the money he had rather than by the land he owned. When most of the people lived on the land and devoted themselves to agriculture. Each man was worth just as much as the land he owned. But now, what we call today "capital" is becoming more and more important. Because they controlled large sums of money which they could lend or spend according to their own desires, a small number of men in the various cities or principalities were able to make other people not so well situated live and work the way they wanted them to live and work. When the Church sought to check them and condemned their business methods, they resented it and, as a consequence, when the opportunity came, they threw in their fortunes with her enemies.

Unfortunately, the Church herself at that time had become very rich. The magnificence in which the Popes lived was a scandal. The clergy, that is to say, the mere important archbishops and bishops in the world, were, most, of them drawn from the nobility or from wealthy families. quite the visual thing for a nobleman to want, one of his younger sons to become a bishop, because that meant wee and social position. As a consequence of the higher energy had no real religious vocation at all and were interested in their office only because of what they could get out of it for themselves

The condition of the lower clergy, that is to say, of the pastors and priests, who had the real care of souls, was most unfortunate. frequently there income was less than that, of a laboring man, and they were forced to find some sort of work in the world in order to have enough of an income on which to exist

There was much discontent among the peasants and the people who lived on the land. They envied the city dwellers because of the greater comforts they enjoyed and the fine clothes they wore and resented the fact that those in the towns looked down on them. The peasants had very little voice in political affairs and were heavily taxed. At the beginning of the sixteenth century, uprisings of the peasants were quite common in Germany and Austria.

III. MARTIN LUTHER

When Julius II decided to rebuilt St. Peter's Basilica, he announced to the world that anyone who went to confession and Communion and then contributed according to his means a sum of money for the erection of the church would receive a plenary indulgence, that is to say a remission of the entire temporal punishment which he deserved for his sins. After the death of Julius, his successor, Lee X. encouraged this indulgence and the Archbishop of Mainz commissioned a Dominican by the name of John Tetzel to preach it. in Germany.

Tetzel traveled through Germany explaining the indulgence everywhere and. encouraging the people to take advantage of it. He came at last to Wittenberg, where there was a university. The news of his preaching and of the arguments he used had preceded him and aroused the anger of Martin Luther, an Augustinian monk who taught in the university. Luther challenged Tetzel to a public debate on the subject of indulgences and, on the Ave of All Saints Day in the year 1517, he nailed to the door of the church at Wittenberg a list of ninety-five sentences in which he expressed his idea on the whole matter.

Martin Luther was born in Saxony at a place called Eisleben, on the tenth of November 1483. He was the son of a miner and was brought up in the midst of poverty. At the age of fourteen, he left home and, by singing as a chorister in the church, received his education for free. Later he went to the University of Erfurt, where his reputation as a student was good. By the time he had finished his course, his father was in better circumstances and wanted him to study law. Then something happened. The story is that one day he came within an inch of being struck by lightning. Without consulting his parents, and against the advice of his friends, Luther became an Augustinian monk.

Throughout his youth, Luther was constantly troubled by religion. scruples. His mind was always upset, and he was. forever fearful for the salvation of his soul. If he expected to find peace of mind in the monastery, he was disappointed. He practiced the greatest penances and mort fixations, but all to no avail.

In the year 1507 he was ordained a priest and in 1512 received the degree of Doctor of Theology.

He was sent to the University of Wittenberg to teach philosophy and Sacred Scripture. His mind was still upset; his conscience tortured him continually. He would go from one extreme to another. Now he would work very hard, pray very earnestly and mortify himself. Now he would give it all up and spend his time in laziness and indifference.

In the year 1510 Luther was sent to Rome on business for his order. It was during the reign of Julius II. The things that he saw and heard in the Eternal City did not edify him, and he fell into a careless way of living. He even went so far as to petition the Pope to allow him to live in Rome ten years as a layman to study, but since his religious superiors did not approve, the petition was denied.

By the time he left Rome, deep down in his Heart Luther had already broken with the Church. Dissatisfaction with himself and his inability to lead the kind of life that was required of him as a monk led him to the conclusion that it was impossible for anyone to be good. The weakness of his will he blamed on Original Sin, which he said had completely spoiled human nature. Only by faith can man be saved, he finally concluded. Good works are useless. Such were the doctrines he taught when he returned to Wittenberg.

When Luther challenged John Tetzel to a debate on the matter of indulgences, he was, of course, making public the fact that he no longer believed in the value of good works as a means of salvation. From the beginning he had the support of the ruler of Saxony, whose name was Frederick and who had the title of Elector. Many scholars, likewise sided with him, particularly those who were Humanists, and who, as a consequence, were interested in anything that was new. Also among his followers at first were many people who were loyal to the Church and respected her authority but who felt that something should be done to do away with the evils and abuses that had grown up.

News of the things that were happening at Wittenberg reached the Pope. At first, he thought it was nothing more than a quarrel between two religious orders—the Dominicans, represented by Tetzel; and the Augustinians, represented by Luther. It soon became evident, however, that something had to be done or the whole of Germany would be upset.

Leo X ordered Luther to come to Rome, but the Elector of Saxony asked the Pope to send a representative to Germany instead, with authority to investigate the whole matter. The Pope sent Cardinal Cajetan. Luther appeared before him but refused to change any of his teachings. He appealed from the present Pope to some future Pope who would be better informed on the whole question. He also appealed to a general council. Finally, in the year 1520, the Pope condemned the doctrines of Luther and threatened him with excommunication unless he reacted within sixty days.

When Luther received the document containing the Pope's condemnation, he laughed at it and burned it publicly in the presence of his students and the people of Wittenberg. Up until this time he had not broken into the Church; but now he no longer pretended to have any respect for her authority and put himself outside the fold. He wrote a number of pamphlets in which he denied the divine foundation of the Church and attacked the priesthood. They were written in popular language and contained many vulgar expressions and, as a consequence, "were widely read. Some of the pamphlets were addressed to the princes and told them that they alone had the right to control religion in the territory which they ruled and that they should listen to no dictation from Rome. Other pamphlets appealed to the discontent of the peasants and to such noblemen as had lost their property and become poor. Luther reminded them of the great wealth of the Church and urged them to make it their own. In order to gain the support of learned men, Luther posed as the champion of the new learning which would free their minds from the ignorance of the past.

The emperor at the time was Charles V. He had been elected in the year 1519 and crowned at Aachen. His rule extended over Spain, the Netherlands, Germany and the greater part of Italy. However, it was not easy for him to maintain his authority. The German princes were jealous of their independence and there were rebellions in Spain. The emperor was forced to wage war against the Turks in the east and against the French in the west. It was to him that the Church appealed when she found herself powerless against Martin Luther's revolt.

Charles V was a deeply religious man and loyal to the Church. He summoned the princes and the Bishops of Germany to a meeting. Worry such a meeting called by the emperor was known as a Diet; Luther appeared before the Diet and refused to take back any of his teachings. He knew that he had the support of several of the most powerful princes of Germany and he did not fear the power of the Emperor. He and his followers were condemned, and it was ordered that his writings be destroyed.

In order to prevent Luther from being arrested and executed as a heretic, the Elector of Saxony took him under his protection and hid him away in a castle for ten months. It was during this time that Luther began his translation of the Bible into German.

The emperor's hands were tied; he needed the support of the German princes in his wars with the Turks and with France. Some of these friends of Luther and were ready to desert the emperor if any harm should befall the apostate monk. Charles tried to clear the matter up by calling a number of Diets in the hope that some way would be found to settle the question peaceably.

It was after the Diet of Speyer in 1529 that the followers of Luther came to be known as Protestants. That Diet had ordered that there be no new doctrines preached until a general council could be held, and that in the meantime no one should be prevented from hearing Mass. Six princes and the rulers of fourteen cities.

who were followers of Luther, protested against this decree and as a consequence were called Protestants.

It was at the Diet of Augsburg in 1530, that at the request of the emperor, the creed of the Lutheran Church was drawn up. This was known as the Augsburg Confession, and it was largely contrary to the teachings of the Church.

The Emperor and the Diet were now convinced that forcible means would have to be used to put down the heresy, but when the Protestant princes formed a league for their Mutual defense, the emperor was frightened off. When this league, known as The League of Schmalkald, took the offensive, deposed the Catholic Duke of Brunswick, and forced Lutheranism into that State, the Catholic princes banded together for self-defense in the Holy League.

The emperor had been convinced for years that the Protestants would give up their errors in doctrine if a general council were called which would bring about reforms in the Church that were much needed and define the doctrines concerning which the Lutherans had raised doubts. The Pope finally called a general council to meet at Trent, but the Protestants refused to attend. The emperor's patience was exhausted; he declared war on the Protestant princes and at the Battle of Muhlberg on the river Elbe he crushed their forces and won a complete victory. However, the Elector of Saxony, a protestant, entered into an alliance with Henry II, King of France. The French King threatened to break up the Council of Trent unless the Emperor came to terms with the Protestant «princes of Germany». Thus, we have the sad spectacle of France, a Catholic nation, bringing about the defeat of the Catholic cause in Germany and destroying the last hope of bringing the German Protestants back into the Church.

Weary with it all, and discouraged, Charles stepped down from his throne and entered a monastery. His brother Ferdinand became Emperor, and in 1555 the Peace of Augsburg was signed, this provided for the free exercise of religion. However this was held only for the princes and the rulers of the nation; the subjects were to follow the religion of the prince and look upon him at the same time as Caesar and Pope. The settlement was expressed in the following words, "Cuius regio, eius religio," which means, to whom the land belongs, the Religion belongs.

In the meantime, nine years before this, in the year 1546, Martin Luther had died of apoplexy. Before his death he saw all the evil effects that had come from his teaching. He taught that the Bible was the sole rule of faith and that a visible church was not necessary. The most ignorant of the people took him at his word. They would rise up and preach publicly the most ridiculous kind of doctrines which they claimed had come to them from the reading of the Bible. Radicals and cranks of every kind started religions of their own. A man by the name of Thomas Munzer started a sect that was known as the Anabaptists. They claimed to have the power of speaking directly with God. It was wrong, they claimed to baptize infants, so

they insisted that everyone be baptized only after he had grown up. They taught a kind of communism and demanded that the rich divide their wealth with the poor.

This doctrine appealed to the peasants, who rose up in a bloody revolt against their Lords. At first they were content to seize the property of the Church, but when they began to lay hands on the possessions of the princes, Luther stepped into the breach. He ordered the rulers to make war on the peasants. His own words were: "Whip, strangle and kill these murderers and robbers like mad dogs." Within a few months the rebellion was crushed; among the dead was Thomas Munzer, who received the grace to die and be reconciled to the Church.

Luther urged all priests, monks and nuns to get married, and only too many listened to his advice. He himself disgusted his friends by marrying a woman by the name of (Catherine Bora, who had been a Cistercian nun.

From the time that Luther first announced his false doctrine at Wittenberg in 1517 until the Peace of Augsburg in 1555, almost forty years had passed. From the beginning he had had a great number of followers and that meant that their children and their grandchildren had grown up knowing nothing at all about the rule of Religion except the wrong ideas about it which they had received from their parents. They accepted the doctrines of Luther and believed that faith alone or trust in God was necessary for salvation and that good works were entirely useless. They were brought up to take it for granted that anyone could take whatever meaning suited him out of the words of the Bible. They knew nothing about the Mass and thought the sacraments were only external signs and had no power to give grace. They did not believe in the authority of the Pope and denied the necessity of any visible Church. As far as the next world is concerned, they looked forward to a heaven for those who believed and a hell for those who did it. Prayers for the dead were useless because, in their opinion, there was no purgatory.

By the year 1570 about seven-tenths of the people of Germany had left the Church and had become Lutherans. Outside of Germany, Lutheranism spread into the Baltic countries and it was preached in Sweden, Denmark and Norway. It was brought into Poland by students returning from the University of Wittenberg, the city of Danzig in particular becoming a hotbed of heresy.

III. THE RISE OF CALVINISM

Revolt In Switzerland

While Luther was still alive, a priest in Zurich, in the German part of Switzerland, by the name of Ulrich Zwingli, a rather ignorant sort of man whose reputation was none too good, began to preach against indulgences, generation of the saints and fasting.

His doctrines were much more radical than those of Luther and he aroused his followers to all sorts of violence. They destroyed the paintings and the statues in the churches, tore down the bells and melted them up, smashed up the organs and forbade every form of religious ceremony and the wearing of vestments.

Zwingli's doctrines were very much like those of Luther, although Luther opposed him and entered into a debate with him concerning the meaning of the words: "This is My Body," in connection with the Holy Eucharist. Zwingli was killed in a battle in 1531.

John Calvin

Ten years after Zwingli's death, there came to the city of Geneva, in the French part of Switzerland, a man of great talent whose name was John Calvin. He was born in Picardy, France, and studied law at Bourges, where he had come under the influence of a Lutheran professor and became a heretic. Because of his wrong ideas on religion, he was driven out of France and fled to Basel where he wrote out his ideas and worked out a system of theology known as "The Institutes of the Christian Religion." While Calvin's doctrines were very much like those of Luther, the principal difference had to do with his teaching concerning Predestination. According to Calvin, God has created some people for heaven and others for hell. If a man believes in the Redemption of Christ, it is a sure sign that he has been Created to go to heaven; if he does not believe, it is a sign that he is destined for; hell. Nothing that he does in this life, good or bad, will make any difference. Because of Original Sin, Calvin taught that the human will is powerless. It is God alone who can save us, and our cooperation does not count. Calvin denied that the Lord is present at any time in the Holy Eucharist.

Calvin's whole outlook on life was very gloomy. He was very stern and severe. At Geneva he began to preach his doctrine and he ruled his followers with an iron hand. He refused to allow the State to have any authority at all over his work; the church he founded was to govern itself. He was so much of a despot that he was driven out of Geneva in the year 1538, but three years later he was asked to return.

It was then that he began his real work. By the end of nine years he was in complete control of the city. He set up a Theocracy which was supposed to be a government of the people directed by God. Everyone was obliged to attend divine service. Death was the penalty for heresy, blasphemy and adultery, and those who were caught dancing or gambling or wearing fine clothes were severely punished.

Calvin was the absolute dictator of the city, and he had his spies everywhere, who forced themselves even into private homes in order to impose their religion on the citizens. A Spanish doctor by the name of Michael Servetus rose up in opposition to him and was burned at the stake. As a result of his, Calvin wrote a book in which he tried to prove that heretics should be put to death. He founded a university at Geneva whose graduates went into those parts of Switzerland where the doctrines of Luther and Zwingli had taken root and tried to make the people accept Calvinism.

The Spread of Calvinism

Calvinism frowned on all forms of fun and pleasure; it was suspicious of anything that made life beautiful and gay. It made a great virtue out of thrift. This caused it to be popular with the capitalists and business men. Their chief interest was trade and commerce, for which they needed money. In days gone by, much of the wealth of the world had been used to foster architecture, art and literature. The Calvinists considered this wrong and regarded the ability to make money and success in business enterprises as signs of a holy life.

Although France was a Catholic country, a number of persons of high rank took up the doctrines of Calvinism and came to be known as the Huguenots. In 1569 one-third of the nobility and about three per cent of the entire population of the country, mostly businessman, bankers and people engaged in trade and industry were numbered among them.

The real ruler of France at this time was Catherine de Medici. the widow of King Henry II, she was not very zealous. Catholic and she kept her power by playing—the Huguenots against the Catholics and the Catholics against the Huguenots.

Catherine had three young sons, and when two of them had died and the last one had no children, it seemed that the Crown of France must go to Henry, King of Navarre, who was the nearest relative. Henry was a Huguenot and was about to be married to Catherine's daughter, the sister of the King. Great crowds flocked to Paris for the ceremony, among them about two thousand Huguenots. The leader of the Huguenots at the time was Admiral Coligny, whom Catherine feared and hated. She now saw a chance to get rid of him." She spread a false rumor that the Huguenots had come to Paris with the intention of rising up against the Catholics and she sent out her agents to agitate among the Catholics and to lead them against the Huguenots. She hoped that there would be a general massacre of the Huguenots, in the midst of which Coligny would be killed, and thus his murder would be covered up. Her plot was successful. On the eve of the feast of St. Bartholomew, August 24, 1572, the Catholics fell on the Huguenots and slaughtered them on every side.

After the massacre, Catherine sent word to all the rulers of Europe, including the Pope, telling them that the massacre was necessary because of a plot which had been discovered against the life of her young son the King. Having no other information, the Pope of course believed her and had a solemn hymn of gratitude sung in Rome. as only later that he

learned the true facts. Catherine was not allowed to enjoy her ill-gotten victory very long. Her son was murdered, and Henry of Navarre became King of France. He became a Catholic and three years later published the Edict of Nantes, which guaranteed full liberty of conscience and toleration to the Huguenots and gave them control of two hundred towns in which most of them lived.

The Netherlands

At the time of the Protestant revolt, Holland was the wealthiest country of Europe. Trade and commerce flourished, and the people were thrifty and hard-working. Originally, the Netherlands had been part of Germany, but the Emperor Charles V had given it to the Hapsburg family of Spain.

During the lifetime of Charles V, the new heresy does not seem to have made much headway in Holland, but his successor, Philip II, antagonized the people by depriving them of some of their liberties. As a result, the people united under William of Orange, the governor of Holland, and declared themselves independent of Spain.

Personally, William of Orange was not interested in religion one way or the other, but he was enough of a politician to realize that he might strengthen his position if he could add religious hatred to the political hatred that the people already felt for Spain. He invited thirty preachers to come from Geneva to preach Calvinism to the people. They did their work well. Mobs roamed the land, plundered churches, and persecuted the clergy, the monks, and the nuns. At Gorkum, seventeen priests and two lay brothers were cruelly mutilated and hung for refusing to deny the Supremacy of the Pope.

In the year 1567, Philip II sent his army under the Duke of Alba to put down the revolt, but he made the mistake of matching cruelty with cruelty, and the harsh methods he used only increased the hatred of the people for Spain. Later, Don Juan of Austria attempted to win them back by milder methods, but it was too late. In the end, Spain succeeded in regaining the ten southern provinces which today comprise the Kingdom of Belgium, and these returned to the Catholic Faith.

Scotland

It was a political situation that also prepared the way for the coming of Calvinism into Scotland. It is true that the state of religion in that country had become very bad. The discipline in the monasteries was very lax and the wealth of the Church aroused the greediness of the nobility and the chieftains in the different Scottish clans. Among the common people there was a lack of zeal for the interest of the Church and not a great deal of loyalty to the clergy.

However, the progress of Calvinism in Scotland was made easy by the fact that there were two factions in the country. One faction favored alliance with England where, as we shall see, Protestantism had taken a strong hold. The other faction favorable to France which was a Catholic country.

King James V of Scotland was bitterly opposed to the Protestant revolt, and when he refused to support King Henry VIII of England, the latter stirred up the Scottish nobles against him. A war followed, in which James was defeated and killed, leaving as his successor a little girl eight days old, who was later to become Mary Queen of Scots. A Protestant nobleman was made ruler of the kingdom during her childhood.

The apostle of Calvinism in Scotland was John Knox, an apostate priest. He became the leader of a movement for the overthrow of the Catholic Church, known as the "Solemn League of the Covenant." He went all over the country preaching violence against everything Catholic. As a result, there was a great deal of disorder everywhere, and armed clashes took place between the Catholics and the Calvinists. In 1560, the Scottish Parliament made Protestantism the state religion, abolished Catholic worship and threatened exile and death to those who assisted at Mass.

It was John Knox who, following the teachings of Calvin, worked out a plan whereby his church would be supreme in all matters and the State would have a secondary position. It included the idea of local self-government and universal free education. The government that the Puritan fathers established in New England was based on the ideas of John Knox.

Meanwhile Mary, the Queen, had grown up and had been married to Francis II, King of France, the oldest son of Catherine de Medici. Soon after this marriage, her husband died, and she returned to Scotland. As a Catholic, she was deprived of almost every opportunity to practice her religion and found it difficult even to have a Mass read in her own private chapel. At last, she was forced to resign in favor of her young son. James VI, and fearing assassination, she fled to her cousin, Queen Elizabeth of England, for protection. There she was thrown into prison and finally, after nineteen long years, was put to death. The reason for this was that Mary had a better claim to the throne of England than Elizabeth, who feared her, as a consequence.

V. ENGLAND IS LOST TO THE CHURCH

Henry VIII

Protestantism was slow in gaining a foothold in England. The English people were quite loyal to the Church and entirely satisfied with her teachings and her practice. Moreover, their King, Henry VIII, a man of no little learning, opposed in every way the doctrines of Martin Luther. He himself wrote

a book in defense of the Seven Sacraments and dedicated it to Pope Leo X. As a mark of appreciation, the Pope in 1521 gave him the title "Defender of the Faith." Yet it was this same Henry VIII who in the end tore his nation away from Rome, the center of Catholic unity.

It was all due to his unlawful desire to rid himself of his true wife, Catherine of Aragon, a Spanish princess, so that he might marry Anne, Boleyn, one of the Queen's ladies in waiting, with whom he had fallen in love.

Clement VII was Pope at the time and Henry appealed to him, asking that his marriage with Catherine be declared invalid. At the time that Henry married Catherine, she was the widow of his brother. A dispensation had been issued by the Pope for her marriage to Henry, but Henry now maintained that such a dispensation was of no value because it was not only a law of the Church, but a law of God, that a man could not marry his brother's widow.

The Pope appointed a commission to examine the case, and finally on March 22, 1534, he declared that the King's marriage to Catherine was a valid marriage, and that Henry could not lawfully put her away.

In the meantime, Henry had secretly married Anne Boleyn, and now he revolted against the Holy See. He called the members of Parliament together and ordered them to declare that the King alone is the supreme head of the Church of England. Every bishop and priest throughout the kingdom was to be compelled to take the Oath of Supremacy and accept the King as their superior in religious matters.

Strange to say, only one bishop seems to have stood out bravely and boldly against the tyrant. This was the Bishop of Rochester St. John Fisher, who was then a man of seventy-seven years. "I dare not tear the seamless robe of Christ" was his answer to the king. He was thrown into prison, convicted of high treason, and beheaded in 1535. He was canonized by Pope Pius XI in 1935.

Among the laymen who opposed the King, none was braver than Sir Thomas More. He was one of the most distinguished men of his time and a great scholar. At the University of Oxford he had been a student of the classical languages and of theology. Since it was the wish of his father, he took up the career of law.

During the early days of Henry VIII, Sir Thomas More had been a great favorite at the royal court because of his learning and the charm of his personality. He held a number of public offices and he was finally made Chancellor of the Kingdom.

When Henry VIII broke with the Church, Sir Thomas More did everything possible to recall him to his senses, even begging him on bended knee to reconsider his steps. As a consequence, he brought down upon himself the King's displeasure. He was deprived of his high office and his property, and with his family was forced to live in poverty while he tried to make a living practicing law. Things came to such a pass that he himself had to gather wood to make a fire to heat the room in which he lived.

In April, 1534, he was arrested and thrown into prison. Every attempt was made to force him to take the Oath of Supremacy. Finally he was beheaded on July 7, 1535, and his head was hung on London Bridge. He was canonized by Pope Pius XI in 1935.

In spite of all these things, the Church exercised great patience, and Henry VIII was not finally excommunicated until 1538. In the meantime he had set himself to the task of suppressing all the monasteries. He divided their property and possessions among his nobles. To show his contempt for the Papal authority he broke open the tombs of St. Augustine and St. Thomas a Becket and threw their ashes into the Thames. St. Augustine had come to England as the missionary of Pope Gregory the Great; St. Thomas a Becket had dared to defy King Henry II.

Poor Anne Boleyn did not succeed in holding the King's favor for very long. When he got tired of her, he found a reason for having her beheaded. Three other wives followed her and suffered the same fate.

Mary The Catholic

Henry VIII died in 1547 and was succeeded by his son, Edward VI, who was a mere boy. Those who ruled the country for him took steps to make the new church in England thoroughly Protestant. Professors were brought in to teach Protestantism at the universities. English instead of Latin was used in the liturgy, and an English Prayer Book took the place of the Missal. The Mass was abolished and a new creed was drawn up. The people and the clergy, hoping that the storm would soon pass, obeyed the new regulations, at least outwardly.

The storm did pass temporarily when, after the death of Edward Mary, who was the daughter of Henry VIII by his marriage to Catherine of Aragon, became Queen. All laws attacking the Pope were repealed. Many of the leaders of the revolt returned to the Faith. This step was made easier for them when the Pope decreed that laymen be allowed to keep the lands of the Church that had been given them by Henry VIII. Cardinal Pole, a close relative of the royal family, was appointed by the Pope to undertake the task of reconciling England with Rome.

Everything was proceeding happily when Mary, against the advice of Cardinal Pole, and of her cousin, the Emperor Charles V, decided to persecute the heretic. She ordered four of the

leading Protestant bishops, together with two hundred of their supporters, to be burned at the stake. This action, possibly more than anything else, was responsible for the final loss of England to the Faith. Henceforth, the Queen was to be unjustly known in English history as "Bloody Mary."

Queen Mary made another great mistake when she married King Philip II of Spain, who was her second cousin. This brought politics into the question. The idea that a Spanish King was the husband of their Queen was most distasteful to the English people. Spain was an intensely Catholic country, and distrust of the Catholic religion. The English people began to feel that the best way they could safeguard their liberties and prevent England from being swallowed up by Spain was to adopt Protestantism.

The Revolt Under Queen Elizabeth

Elizabeth was the daughter of Anne Boleyn, and when Queen Mary died in 1558, she was proclaimed Queen. The fact that the Catholic Church refused to admit that the marriage of her mother with Henry VIII was valid and that as a consequence she was not his legitimate descendant made her realize that her position on the throne would not be safe as long as the Church had any influence.

When Elizabeth was crowned she took the Oath to uphold the Catholic Faith, but the first Parliament that met after her coronation declared that she was the supreme head of the Church, ordered that the English prayer book compiled under Edward VI be used throughout the kingdom and that everyone be compelled to attend Protestant services. Altars were destroyed and the Mass was forbidden.

This time the bishops and clergy realized that they were confronted with a real heresy, and that here was a storm that would not pass. There were sixteen bishops in England at the time and only one of them submitted to the Queen. All were thrown into prison or exiled and Calvinistic laymen were put in their places. One thousand priests resigned or were deprived of their offices.

It was only after ten years that Pope Pius V excommunicated Elizabeth and deposed her as Queen of England. However, he had waited too long. Had he acted earlier, the result might have been different. Parliament answered by making it an act of high treason to declare the Queen a heretic, or for any bishop to receive any law from Rome. Later it was declared an act of treason to return to the old religion and a crime to say or hear Mass, to go to confession, or to harbor a priest. A violent persecution followed in which the faithful clergy and people showed great heroism. It was during this persecution that the brave Jesuit Blessed Edmund Campion suffered martyrdom.

A few influential Catholics thought they could overthrow the power of Elizabeth by enlisting the aid of Spain. This was a great mistake, for it aroused the indignation of all patriotic Englishmen, Catholics as well as Protestants. A great fleet was sent from Spain, known as the Spanish Armada, but it was wrecked in a storm off the coast of England. The consequence of all this was that the lot of the Catholics in England became even more unbearable than it had been before.

Since there was no way in which young men could be educated for the priesthood in England, colleges were established on the Continent, the most important being that of Douai in France. The priests who were ordained there came back to their native land, for the most part secretly, to minister to the needs of the faithful. They were aided by the Jesuits and members of other religious orders.

The Successors Of Elizabeth

The position of the Catholics under James I, who succeeded Elizabeth, was made much worse by the discovery of the so-called Gunpowder Plot. A number of Catholics, driven to the point of desperation, entered into a conspiracy to blow up the Parliament buildings while the King was addressing the Parliament. The plot was discovered before the explosion occurred and the result was that harsher laws were passed against the Catholics. No Catholic was allowed to live within ten miles of London, to hold any civil office, or to practice any profession and the King could at any time take his property away from him.

A great fire broke out in London in the year 1666 when Charles II was king. The Catholics were blamed for it, and they were persecuted together with all others who were not members of the Church of England. Charles was succeeded by James II, who was a Catholic. He immediately granted freedom of worship to all his subjects, but the Protestants revolted against him. and brought over his nephew William of Orange from Holland, who dethroned him. It was then declared that hence forward no Catholic could ever wear the crown of England.

The Glory Of Ireland

Ireland had never been completely conquered by England. Elizabeth attempted the conquest and tried to impose the new religion on the Irish people. The result was that they became only the more intensely loyal to the Church. Six bishops were put to death under Elizabeth and hundreds of the clergy suffered martyrdom.

Elizabeth then decided to exterminate the Irish. She seized one hundred thousand acres of land in Ulster, in the north of Ireland, and brought in Scotch and English settlers. James, I increased this territory by the addition of four hundred thousand.

acres more. But all to no avail. Driven out of Ulster, the Irish, amid great poverty and hardships, continued to practice their religion, and their spiritual needs were taken care of by heroic priests who had been educated in seminaries abroad.

Oliver Cromwell led a revolt against Charles I in England and for a short time the country was a republic. Cromwell decided to conquer the Irish once for all. His army landed on the island and moved westward, massacring the inhabitants as it went along and destroying their towns. They were driven into that part of the land which lies west of the River Shannon. All the territory to the east was given to the Protestants.

In the year 1690, William and Mary were in power, and the Irish revolted against their English oppressors. Then the English set themselves deliberately to the task of making slaves out of the Catholic inhabitants of Ireland. Every Catholic was deprived of all religious and civil rights. Children were offered the land of their fathers if they became Protestants and were allowed to take possession of it even while their parents were living. The Catholics were forbidden to buy any land or to build any schools; a reward of five pounds was offered to anyone who would reveal the hiding place of a priest. Twenty thousand Irishmen were shipped to America as indentured servants, a station not greatly different from that of a slave.

Yet, in spite of all, the Irish people clung to the Faith. The work of St. Patrick and of the early monks had been well done. The Faith was too deeply rooted to be torn out of the hearts of the people. The exiles from Erin became the messengers of the Gospel in other lands. As in the beginning, the Irish missionaries had carried the torch of the Faith and learning to all the countries of Europe, so now, driven from home by fire and sword, the Irish immigrants carried the Faith across the sea to the lands where they found peace and refuge.

Unit Two

HOW THE CHURCH RENEWED HER SPIRIT AND BROUGHT ABOUT A TRUE REFORM

I. THE COUNCIL OF TRENT

The Beginnings Of Reform In The Church

Even before the days of the Protestant Revolt, the Holy Spirit dwelling in the Church was enlightening the minds of faithful Christians and warming their hearts with divine Love. Souls everywhere, not only priests and monks and nuns but the laity as well, shocked by the evils which had befallen the Church, were seeking for ways and means of bringing about the reforms that were so necessary. In many a fine Christian home, boys and girls were growing up under the loving guidance of God-fearing fathers and mothers and these were one day to take their place in the ranks of the army of Christ and go forth to do battle for His Kingdom.

The spirit of Christian reform had taken hold of the monasteries and religious orders. A stricter observance of the rules was introduced in many places and new orders were founded and there to meet the needs of the time. In 1525 a new branch of the Franciscan order, the Capuchins, took itself, for. It was founded in Italy and its aim was to return to the austere life of St. Francis and his first followers. They practiced great poverty and devoted themselves to the spiritual care of the common people. They were great preachers and the spirit of their self-sacrifice and love of God brought comfort and strength to millions of people, who, without them, might have been lost to the Church.

The Council of Trent

For years everyone in the Church realized that a general council, not only to define the teachings of the Church that the Protestants had called into question, but also to bring about better discipline and order and thus do away with the abuses that had grown up. The Emperor Charles V realized that only by means of such a council could Lutheranism be checked. Many of those who became followers of Luther were led astray because they did not know any better. There was much argument and discussion that it was difficult for the ordinary man to know which side was teaching the truth. Each day during this time seriously considered the advisability of calling a council. However, the war between Charles V and France, refusal of the German princess to co-operate, and the difficulty of finding a place to hold the council on neutral territory, all worked together to put off the day when the Bishops would

come together under the Pope and tell the faithful what the Church really taught in those matters of faith and morals about which there was a dispute at the time.

Finally, in the year 1545, Pope Paul III. invited the Bishops to come to the little city of Trent, in the mountains of the northern part of Italy, to hold a general council. The Council lasted from 1545 to 1563. It was interrupted twice; once because a pestilence broke out in the city, and another of war among the princes of Germany.

The first task of the Council was to answer the false teaching of the Protestants. The doctrine of the Church concerning Original Sin and the means of salvation was defined. The Bishops denied that the Bible was the only rule of faith and declared that, in addition to the Bible, we must follow Tradition, which is the unanimous teaching of the Fathers and Doctors of the Church from the beginning.

In order to bring about a reform in morals and in the government of the Church, the Council decreed that as far as possible the Pope should choose Cardinals from all nations, that each Bishop should build a seminary in his own diocese for the education of a zealous clergy, and that each Bishop should have but one diocese, which he should govern in person. In the future there must be no collection of money through the preaching of indulgences. In order to protect the faithful from false teaching, a list of forbidden books, known as the Index, should be drawn up.

The Great Popes Of The Reform

It remained now to carry out the work which the Council of Trent had begun and, for this purpose, God in His goodness raised up a line of saintly Popes. A Dominican Friar was raised to the Papal throne and took the name of Pius V. This was in 1566, and he reigned for six years. He was a man of great sanctity, and during his pontificate Rome became again the Holy City. The Council of Trent had ordered that a catechism of Christian teaching be written which would help priests to instruct the faithful in their religion, and accordingly Pius V published Roman Catechism. He had changes made in the breviary and the missal which brought better order into the divine services.

It was during the reign of Pius V that the famous Battle of Lepanto took place on October 7, 1571. Pius had been deeply worried by the growing power of the Turks, who at that time were threatening all the countries around the Mediterranean. An alliance had been formed between Philip II of Spain and the city of Venice. A fleet was sent out under Don Juan of Austria which attacked the Turkish fleet at Lepanto and won a glorious victory. The Pope had organized a great crusade of prayer; all over the world the faithful were praying the Rosary without ceasing and pilgrims flocked in great numbers to the shrines of our blessed Lady everywhere, begging that the Catholic fleet would be

victorious. The power of the Turks on the seas was broken once and for all. It is said that the Holy Father knew in some miraculous fashion of the victory on the very same day it occurred and gave thanks to our Lady, Queen of the Rosary. That is why we celebrate the feast of the Holy Rosary on the seventh of October.

Pius V was succeeded by Gregory XIII, who reigned from 1571 to 1585. He organized counter-attack on Protestantism of the Pope, known as Papal Nuncios, were sent to the different countries to see that the decrees of the Council of Trent were carried out, that seminaries and colleges were founded., and missions begun among the Protestants. It is the desire of the Pope that each nation have a college in F where young men would be prepared for the priesthood. During his lifetime the German College and the English College were founded. Gregory reformed the calendar and made it so exact that there will be but an error of one day in thirty-five centuries. The calendar that had been used up until that time was that of Julius Caesar, according to which a year lasted eleven minutes and fourteen seconds longer than the actual year of sun. This would amount to three extra days in 400 years. Gregory took care of this by means of the device we know as Leap Year.

The Franciscan Cyder gave a Pope in the person of Sixtus V. He came to the Papal throne in the year 1585 and, although God spared him for only five short years, he did wonderful things for the Church. As a little boy he had been a swineherd and, when he grew older, he joined the Franciscans and became a great preacher. Pius V had made him a Cardinal in recognition of his splendid talents. He brought order into the Papal State by taking strong measures against gangs of bandits who had been causing much trouble. He improved the physical side of the of Rome, laid out new streets and provided open squares in which he placed beautiful fountains. He built a new aqueduct to bring pure water down from the mountains. He finished the dome of St. Peter's, rebuilt the Lateran Palace and the Vatican Library and enlarged the Vatican itself.

In order to better the lot of the poor, and take care of the unemployed, Sixtus promoted the silk and woolen industry. He established, a printing press in the Vatican that books might be printed to defend the Church against the Protestant and the same time to bring the light of Faith to people all over the world. He encouraged scholars to take up the defense of the Faith, among whom was the great Jesuit Cardinal Robert Bellarmine, who was canonized in 1930.

St. Charles Borromeo

The great Saint of the Council of Trent was Charles Borromeo. Born of a noble family in northern Italy, the finger of God was upon him from early childhood. As a boy he led an

exemplary and pious life, studied hard and was deeply devoted to our blessed Savior in the Holy Eucharist. He became a priest, and his uncle, who was Pope Pius IV chose him to be his secretary. Later he made bin a Cardinal, and appointed him Archbishop of Milan. Those who knew him in Rome said that he did more good by his example than all the decrees of the Council of Trent.

The fact that he was the Pope's nephew did not tempt him to seek for favors or honors. Instead, he devoted all his energy to the service of the Church. He had a great talent for administration, and he used it in governing the Diocese of Milan, where he put an end to abuses and introduced strict discipline. Meanwhile he was the Pope's chief adviser, and it was due to Charles Borromeo, more than to anyone else, that the Council of Trent was brought to a successful conclusion.

When his uncle died, Charles left Rome and went to Milan, where he spent the rest of his life. He carried on a vast correspondence, writing to people all over Europe and giving advice to those who were laboring for the reform of the Church. A plague broke out in Milan in the year 1576 and Charles showed himself to be a real hero. He converted his palace into a hospital where he worked among the stricken people, taking care of them with his owned hands. He died in the year 1584 when he was only 46 years old.

II. ST. IGNATIUS LOYOLA AND THE SOCIETY OF JESUS

The Story Of St. Ignatius

Ignatius Loyola was a Spaniard who served as a knight under the Grand Treasurer of Queen Isabella of Castile Whilst fighting against the French in the Siege of Pampeluna on May 20, 1521, one of his legs was shattered by a cannon ball. It took a long while for him to recover, and in order to while away his time, there being no other books at hand, he read the Life of Christ and a collection of the lives of the saints. So deeply impressed was he by what he read that he made up his mind to follow the example of our Savior and to devote himself entirely to the service of God.

Ignatius decided to make a pilgrimage to Jerusalem, but first he went to a church connected with the monastery at Montserrat to do honor to the Blessed Virgin. There he made a general confession of his whole life and gave up his career as a soldier. Traveling on toward Barcelona, he broke his journey at a lonely wilderness near the town of Manresa. His intention was to stay here and devote a few days to solitude and prayer, but he remained a year. During that time the man of the world, the warrior, became a saint. The things that he experienced, during the great change he wrote down and thus was made the first draft of the great book known as "The Spiritual Exercises," which contains a method whereby the soul

can be turned away from the world and brought to the love and service of God.

Leaving Manresa, Ignatius finally completed his journey and came to Jerusalem. It was his intention to remain there and work for the salvation of souls, but the Franciscans in Jerusalem convinced him that he could make better use of his talents in Spain, so he returned home with the intention of becoming a priest.

Despite the fact that he was then thirty-two years of age, he began to study Latin. He continued his course at the Universities of Alcala and Salamanca. He lived a life of great poverty, even begging for the food he needed. His clothes were shabby and many looked upon him as a religious fanatic, especially when he went among his fellow students and tried to convert them to a more Christian way of living.

In the year 1528, Ignatius went to Paris to study theology. His life made a deep impression on a little group of his fellow students among whom was a talented Spanish nobleman whose name was Francis Xavier. There were seven in the group and Ignatius urged them to make a retreat according to "The Spiritual Exercises" that he had worked out. The retreat ended on the feast of the Assumption in the year 1534, and, after assisting at Mass and receiving Holy Communion, Ignatius and his companions made a vow of poverty and chastity and promised to make a pilgrimage to the Holy Land to labor for the salvation of the unbeliever. Should it prove impossible to keep this promise within a year, they would go to Rome and accept whatever commission the Pope should give to them.

They called themselves the Company of Jesus and set out for Venice to take a ship for Palestine. But Venice was at war with the Turks, and they were told that it would be impossible for them to sail for a year. As a consequence, they went to Rome and put themselves into the hands of the Pope, who approved their Society and Ignatius was elected the first General.

Thus was the Jesuit Order born. From the beginning it placed itself at the entire disposal of the Holy Father. Ignatius died in 1556, at which time his community could count one thousand members. The Jesuits labored unceasingly for the preservation of the Faith. They founded schools, wrote books explaining the Bible, devoted themselves to the study of theology and took a leading part in the scientific study of their time. That the Church in Europe weathered the storms that followed the Protestant Revolt and blossomed forth into a new and more powerful life is due in very large measure to the zeal and self-sacrifice of the Jesuits.

St. Francis Xavier

Francis Xavier was a Spanish Grandee. He was born in Navarre in 1506 and was a descendant of the Kings of Navarre and Aragon. He became the great Apostle of India and Japan. The same year in which Ignatius was elected General of the Society of Jesus, he set out for India. He landed at Goa, in India, where at once he began his missionary work. Wherever he went, he converted great numbers of people to the Church. He cleansed the cities and towns of immorality and as he traveled eastward won victory after victory for the cause of Christ. Finally, he reached Japan, where he established a Jesuit province. The turning his face westward, he was about to proceed to China when he died in the year 1552.

Perhaps since the time of St. Paul, the Church could boast of no greater missionary than St. Francis Xavier. Though he worked far away in distant lands, he kept up a correspondence with the leading men in every country. His letters tell us something of the great sacrifices he had to make and of the burning love of God that carried him onward.

The Jesuits In China

It was for another Jesuit, Father Matteo Ricci, to take up where St. Francis Xavier left off and to enter China. In the year 1578 a group of Portuguese merchants obtained permission from the Chinese Emperor to take up their residence at Canton. Father Ricci and two companions went with them. He made up his mind that the best way to win the Chinese would be to enter into their lives and adopt their ways and customs, so he devoted himself to the task of becoming a true Chinese. He wrote a book in the Chinese language called "The True Doctrine of God," which had a very high literary value.

The Chinese had been a highly civilized nation for many centuries and there were many learned men and scholars among them. The doctrines they followed were those of Confucius, who had been a great religious leader. Instead of attacking the teachings of Confucius, Father Ricci respected them and used them to show that in many things they were like the teaching of Christ.

When Father Ricci died in the year 1611, his place was taken by Father John Adam Schall. Father Schall was a learned mathematician and he attracted the attention of the Chinese Emperor when he showed that he could figure out the time of the eclipses of the sun and the moon, something which the Chinese scholars were unable to do. As a consequence, the Emperor made him the director of his observatory and put him in charge of mathematical studies. Due to his influence, many high officials became Christians, and when he died, his memory was venerated by Chinese everywhere.

The Jesuits In India

European missionaries who came to India had made the mistake of trying to make their converts accept the social customs of Europe, which were so different from their own. The caste System had existed for ages among the people of India and this forbade the people of one caste to mix with the people of another. The Brahmans, or those in the higher caste, refused to have anything to do with a religion which was contrary to their customs and, as a consequence, most of the Christian converts came from the lower class.

To remedy this situation, a Roman Jesuit, Robert de Nobili, decided to adopt the customs of India. He put on a yellow garment, inserted rings in his ears, wore wooden sandals and a necklace of gold and silver threads. He shaved his head according to the Indian custom and wrapped about it a turban of red silk. He lived in a hut and had no meat, fish or eggs. To prepare himself as perfectly as possible for his mission, he studied the sacred language of the people and became an authority on their literature and philosophy. He converted a learned philosopher after a debate which lasted for twenty days. As a result, great crowds of the Brahmans came to him for instruction.

St. Peter Canisius

Meanwhile, back in Germany another Jesuit was laboring so hard and so successfully for the preservation of the Faith that he has been justly called the Second Apostle of that country.

This was Peter Canisius, who was born in Holland at the very beginning of the Lutheran Revolt. He became a Jesuit at the age of twenty-one and after being ordained a priest spent some time in Rome under the direction of St. Ignatius.

To Peter Canisius came the call from God to devote himself to the salvation of Germany. For thirty years he labored in Bavaria, in the Tyrol, in Bohemia, and in Austria. Whether he addressed himself to learned scholars in the universities, or preached to the common people in the towns and the peasants on the land, he was equally at home. Bishops and princes turned to him for advice and counsel.

To Peter Canisius the Church owes the German catechism.

In order to reach the common people, Luther and his followers had written a number of little books in very simple language and arranged in the form of questions and answers. In order to undo the harm which these books had done, St. Peter Canisius published three catechisms, which afterwards were translated into every European language. Four hundred editions of these catechisms were published in Germany alone. Peter Canisius died in 1597. He was canonized in 1925, and Pope Pius XI declared him a Doctor of the Church.

III. THE CENTURY OF THE SAINTS

The Flowering Of Sanctity

It was St. Robert Bellarmine who called the sixteenth century the "Century of the Saints," and truly it deserves this title. Holy bishops and priests, monks and nuns, and lay people appeared on the scene at this time and by their noble lives did much to renew the spirit of the Church and make good the losses she had suffered because of the Protestant Revolt. To name just a few of them, there were St. Charles Borromeo and St. Ignatius Loyola and the Holy Pope St. Pius V, whom we have already met; and then there were St. Francis de Sales, St. Philip Neri, St. Angela Merici and St. Teresa. The Jesuit order presented the Church with the great Sts. Francis Xavier, Francis Borgia and Peter Canisius as well as the three noble patrons of Christian youth, St. Aloysius Gonzaga, St. Stanislaus Kostka and St. John Berchmans, St. Fidelis of Sigmaringen, the holy Capuchin, died a martyr's death at the hands of the Calvinists, and down in South America the first Flower of Holiness was St. Rose of Lima.

St. Angela Merici And The Ursuline Nuns

Shortly after the time of Martin Luther, an order of nuns was founded in Italy known as the Ursulines. They wec their origin to a saintly woman whose name was Angela Merici. It had been her custom to gather the children of her Neighborhood around her for instruction in Christian doctrine. She spent her days in charity and her nights in prayer. Later she entered the Third Order of St. Francis and started two schools for girls.

A great affliction fell upon Angela when she lost her eyesight while she was on a pilgrimage to the Holy Land. It was there that, she was persuaded by a vision to found a community of women who would devote themselves to the teaching of children. She recovered her sight and, upon her return to Italy, was joined by twelve other women. They placed themselves under the patronage of St. Ursula, and though they continued to live in their own homes, they met together at regular times for the prayer and spiritual exercises. They devoted their time to the instruction of children and the care of the sick.

The Ursulines received great encouragement from St. Charles Borromeo, who introduced them into all of the towns of Italy. Soon they had houses in France and in Germany and were the first Sisters to come to the New World, where they were established in Canada in 1636. In 1727 they opened a convent at New Orleans and there founded the first school taught by nuns within the present boundaries of the United States.

St. Teresa Of Avila

St. Teresa was born in Spain of noble parents in the year 1515. From early childhood there lived in her heart a spirit of adventure and a great love of things romantic. When she was a little girl, she and her brother started out alone from Morocco with the intention of winning the crown of martyrdom at the hands of the Moors. Of course, their parents stopped them before they had gone very far. In spite of the fact that her happy and lively disposition threatened for a while to lead her into worldly ways, Teresa finally summoned up enough courage to enter a Carmelite monastery and become a nun.

The particular community which she entered was rather lax in observance of the rule at that time. The nuns were worldly minded and seemed to have forgotten the real purpose of the religious life. Teresa was not the kind of person to do anything in a half-hearted way. She read the works of the Fathers of the Church, and all her idealism returned. From that time forward, she lived a most austere and self-sacrificing life and found joy only in those things which concern our blessed Savior.

In many ways Teresa resembled St. Catherine of Siena. She was a real leader and had a great talent for organization. She was firmly convinced that there never would have been a Protestant Revolt if the religious orders had remained true to their ideals. Therefore, she threw herself heart and soul into the effort of founding a Carmelite monastery where the rule of the community would be most strictly observed. With the aid of St. John of the Cross, she brought about a like reform the Carmelite monks.

Persons in all stations of life came to Teresa for advice and counsel, and she wrote many letters which contain noble teaching concerning the spiritual life. Her great masterpiece was a work called "The way of Perfection," which describes the adventures of a soul journeying on toward union with God.

St. Philip Neri

There was more than a little danger that in their zeal for the reform of the Church, holy men and women might become too harsh and severe and take a rather gloomy outlook on life. St. Philip Neri, on the other hand, showed the world how happiness and holiness can go hand in hand. He was born in Florence, in the same year as St. Teresa, of a noble family. A wealthy uncle promised to make him his heir if he would follow a business career and work in his shop near Monte Cassino. Philip tried it for two years but found that life in the world and making money were not to his taste, so he went to Rome and devoted himself to a life of study.

He had a great love for the poor, and because of his great charity he soon became one of the best known men in the Eternal city. Following the advice of his confessor, who told him that he could carry on his charitable work much more successfully if he were a priest, he prepared himself for Holy Orders and was ordained in 1551. Then followed a life of greatest service to everyone in Rome, rich and poor, learned and ignorant. Young men came to him by the hundreds for advice and direction. He spent hour upon hour in the confessional, and the stream of visitors to his room was almost unending. There was a large room in his house which he turned into a chapel, or oratory, and there every day a number of men came together for spiritual exercises.

St. Philip found that the demands on his time and energy were altogether too many for one man to answer. He needed priests to help him in his work. Therefore, he founded a new kind of religious community of men. They took no vows but simply agreed to live a life in common. This was called Congregation of the Oratory. It was approved by the Pope in 1575 and soon spread into other countries.

In spite of the work that he did in the confessional and all of his many activities, St. Philip never seemed tired nor out of sorts. Always cheerful himself, his aim was to make others equally cheerful. If he knew that some poor person was in need of food but lacked the courage to ask for it, he would see that he received aid secretly. He was interested in poor students and provided them with board and supplied them with books. He loved beautiful things and was a patron of art and music. In order to make the services of the Church attractive to the people, he introduced devotions of many kinds and thought out different ways and means in which the people themselves might take part in divine worship.

St. Francis De Sales

St. Francis de Sales was born in the year 1567. He studied law at the University of Padua, where he received his degree in the year 1592. Although his family objected, he decided to become a priest and was ordained one year later. He went as a missionary among the Calvinists of Southern France and reconciled more than seventy thousand with the Church. When he was thirty-five years old he became Bishop of Geneva, where he labored until his death.

St. Francis de Sales was convinced that the Church could never prosper unless the lay people were directed into paths of holiness. When our Lord said "Be perfect as your heavenly Father is perfect," He was speaking to all his followers and not only to the monks and the nuns. In order to help people in the world to sanctify their souls, St. Francis, in addition to his sermons, wrote two simple little books on the spiritual life. One of these is called "An Introduction to a Devout Life" and the other "A Treatise on the Love of God."

A great friend of St. Francis de Sales was the widow of the Baron de Chantal, Jane Frances de Fremiot. He was her spiritual adviser and together they started a community of women. The purpose of this community as they intended it, was to visit the poor and the sick in their homes, and hence they called it the "Order of the Visitation." Later this community departed from its original purpose and devoted itself to prayer and contemplation like the older religious orders for women.

St. Vincent De Paul

In the year 1618, on a visit to Paris, St. Francis met the private chaplain in the family of a nobleman who for years had been one of his most ardent admirers. This was St. Vincent de Paul. The two men discovered that they had many ideas in common. Both were convinced that there was a real need for a religious community that would work among the laity, particularly in the field of charity, and promote piety among people living in the world. St. Vincent was thirteen years younger than St. Francis. He was born of a poor family, his father being a herdsman. Recognizing his great talents, his parents made every sacrifice to help him to become a priest. He worked his way through college at Saragossa and Toulouse and was ordained a priest in 1600.

At first his life as a priest was not particularly zealous. He was no better or no worse than most of the clergy of the time. It was an adventure that befell him five years after his ordination that changed the course of his life. While on a sea voyage, he fell into the hands of some Mohammedan pirates and was taken to Tunis as a slave. There he was held captive for three years. His master was an apostate Christian. Vincent went to Paris and there took up the practice of visiting the sick in the hospitals every day. For a while he acted as chaplain, as we have seen, to a noble family, and infused a spirit of Christian love into the household.

Later he was given charge of a country parish near Lyons. Here he had an opportunity of carrying out his idea of bringing the Church closer to the daily lives of the people. His work was so successful that a number of priests asked permission to join him, and he banded them together in a community called the Congregation of the Mission. Later on, the Church of St. Lazare in Paris became their headquarters, for which reason they are also known as the Lazarists.

Experience soon taught St. Vincent that there must be some system in the distribution of aid to the poor and the expense and the unfortunate. Otherwise, the undeserving might benefit at the expense of those who are really in need. He organized a group of women into an Association of Charity whose purpose it was to see that relief was given in a just and orderly way.

Personally, St. Vincent lived a life of great simplicity and austerity. He even deprived himself of fuel in order might not go cold. He was interested in every kind of charity. He did all in his power to improve the condition of those in prison; he provided free schools for poor children; he established foundling asylums, and homes for the aged, where provisions was made that husbands and wives should not be separated. He saw that vocational training was needed and made provision for it. He was interested in visiting the sick in their homes and providing relief to peoples whose country was ravaged by war. He was ably assisted by large groups of laymen and laywomen and by the Sisters of Charity. This was a community of women which he founded. He himself recruited their members and supervised their training.

IV. THE FAITH COMES TO THE NEW WORLD

The Role Of Spain

Spain was the instrument chosen by Divine Providence to carry the Faith into the newly discovered land to the west. It was under Ferdinand and Isabella that Spain came into prominence as a nation. In the year 1492, the same year in which Christopher Columbus discovered America, these rulers succeeded in driving the Moors out of their country. The Spanish Kingdom came under the rule of Emperor Charles V through inheritance from his mother. Under Charles and his son, Philip II, Spain reached the height of its power and influence. The fact that Protestantism made no serious inroads into Spain was due to the fact that Ferdinand and Isabella, with the aid of the great Franciscan Cardinal, Ximenes, had succeeded in reforming the Church in their kingdom. The methods they used were too often perhaps tinged with cruelty. They were responsible for the Spanish Inquisition, which was directed principally against the Jews and the Mohammedans, but it was likewise used to stamp out heresy.

The Discovery Of America

The Genoese sailor, Christopher Columbus, with help received from Queen Isabella, fitted out three ships and sailed westward in search of a new route to India. This route he was not destined to find, but he discovered America and took possession of the new land in the name of the King and Queen of Spain. Other Spaniards followed in the wake of Columbus. Ponce de Leon came to Florida, Balboa discovered the Pacific, Cortes found his way to Mexico and Lower California. New Mexico was visited by Coronado, and De Soto discovered the Mississippi River.

With the explorers sailed Spanish missionaries, Franciscans, Dominicans and Carmelites, to preach the Gospel to the natives of the New World. Due to the influence of Cardinal Ximenes, laws were passed in Spain to safeguard the liberties of the Indians. Schools were to be established in each mission where, besides the Spanish language, music was taught and arts of industry and agriculture as well as home-making.

Down in Peru, the first university in the New World was founded at Lima in the year 1551, and has had a splendid history from that day to this. The Jesuit Fathers came to Lima in 1568 and set up the first printing press in America. It was there that St. Rose, the first native of America to become a canonized saint, was born in the year 1586. She belonged to the Third Order of St. Dominic.

The Jesuits settled in Paraguay in 1586. There they began the establishment of their famous Reductions, These were settlements made up entirely of Christian Indians organized into small states with a spiritual leader as their governor. In the center of these villages was the church. The Indians were taught all of the branches of industry, and illiteracy became unknown. A certain amount of land was set aside as the property of God, and the whole community was obliged to cultivate this land in order to provide against famine and to lay up stores to take care of the sick and the aged.

At one time, these settlements in Paraguay included 100,000 people. They were done away with by the Portuguese in 1750. The Jesuits were expelled from the country in 1767, and the Reductions soon disappeared.

It was Cortes who conquered Mexico for Spain, in the year 1521. In the next five years, twelve Franciscans arrived. There was a fair degree of culture among the Indians of Mexico, coming down to them from an older civilization. The Franciscans founded missions, and they were soon joined by the Dominicans and the Augustinians. The missions prospered and colleges were built where native priests were educated and sent northward to spread the Faith. Later the Jesuits, who had been laboring in Florida, transferred their missionary activity to the northwestern coast of Mexico, where they worked among the Yagui and Mayer Indians. For centuries the Church in Mexico grew steadily. Schools and colleges were multiplied, and at length the entire country became Catholic.

The Beginnings Of The Church In The United States

Although the Franciscan missionaries had penetrated as far as New Mexico early in 1539, it was only five years later when Don Juan de Onate made a conquest of the Inad that the Friars were able to take up active work among the Indian natives near the present City of Santa Fe. The Jesuits came up from the northern coast of Mexico into the present State of Arizona. Their work was interrupted when their Society was suppressed in 1767. Father Junipero Serra founded the first mission in California at San Diego in 1770. Sixty years later there were twenty-one prosperous missions with a Catholic population of 30,000.

The missionaries followed the Spanish explorers into Texas, where missions were supported by the Government of Spain as late as 1785. The inhabitants of Texas remained Spanish and Catholic until the coming of the Protestant settlers from the United States in 1821.

In Florida the city of St. Augustine was founded in 1566, and there a permanent mission was set up. During the seventeenth century, the Jesuits, Dominicans and Franciscans converted thousands of Indians. When Florida was ceded to England in 1763, most of the Spanish inhabitants left the colony, and the Catholic religion disappeared almost entirely.

The Jesuit Missionaries In North America

The French were the first settlers in the northern part of the newly discovered continent. The Jesuits came to Canada at the invitation of Henry IV of France in the year 1608. Henry had observed how the missionary labors of the Spanish Friars had given Spain a stronghold in the New World, and he hoped that the Jesuit missions would have the same political effect in the north.

The Jesuits founded a college at Quebec and soon the Hurons, Algonquins and Montagnais were converted and organized into villages according to the plan that had been followed in South America. The Iroquois could not be persuaded to embrace the Faith because they were enemies of the Hurons. From Canada the missionaries came southward into the territory that is now the United States. Mass was said in 1604 in the present State of Maine, and a permanent settlement was made in 1613 near Bar Harbor. Twenty years later, the Capuchins founded a mission on the Penobscot River, and, shortly after, the Jesuits settled on the Kennebec. These missions lasted until the beginning of the eighteenth century, when England's soldiers came up from Massachusetts and destroyed them. It was at this time that the venerable Sebastian Rale was brutally scalped with several of his companions by the English and the jr Mohawk allies.

St. Isaac Jogues

It was many years before this, however, in 1642 to be exact, that the brave Father Isaac Jogues met his death at the hands of the Iroquois. Father Jogues had visited Manhattan Island and penetrated 1,000 miles into the interior and reached the region of the Great Lakes. The first time he was taken prisoner by the Iroquois, he was held in abject slavery and cruelly tortured. Two fingers of his right hand were burned off. He was finally rescued by the Dutch and returned to France and then visited Rome. In spite of the loss of his fingers, Pope Urban VIII permitted him to say Mass, saying, "It is not fitting that Christ's martyr should not drink Christ's Blood."

Father Jogues could hardly wait until he could return to Canada. He loved the Indians and burned with a great desire for their conversion. On his return, he visited the Iroquois in the vicinity of Auriesville, near the present city of Albany, with the intention of trying to bring about peace between them and the Hurons. He was unsuccessful but he did not give up hope. He waited awhile and then came back once more. The Iroquois took him prisoner at Lake George, which he had named the Lake of the Blessed Sacrament, tortured him cruelly and put him to death. Rend Goupil, his companion, who was a lay brother, and John Lalonde, a layman, were martyred at about the same time. Within the next three years, five other Jesuit missionaries were put to death by the Iroquois. This band of Jesuit martyrs was canonized by Pope Pius XI on June 29, 1930.

Pere Marquette

The Jesuits came into the country around Lake Superior about 1660. Father Jacques Marquette explored the Mississippi River and preached the Gospel to the Indians living along its shores. He had come to the Canadian mission in 1666, and seven years later accompanied Joliet down the Wisconsin and Mississippi Rivers as far as the Arkansas River. Two years later, he returned to preach to the Illinois Indians and established the Immaculate Conception Mission at Kaskaskia. Here he died at the age of 39. His statue is in the Hall of Fame in the Capitol at Washington, placed there by the State of Wisconsin.

A word remains to be said about the work of Father Louis Hennepin, who was a Belgian Franciscan. He labored among the Mohawks. In 1679 he joined La Salle in his second expedition to the West. At the direction of La Salle, Father Hennepin set out with two companions to explore the Illinois River and the upper Mississippi. He was captured by a party of Sioux Indians but was rescued. It was while he was on his way back to Quebec that, hearing a groat roar far off in the forest, he investigated and came upon Niagara Falls, which is described in the account he wrote of his discoveries.

The Mohawk Indians were bitterly opposed to the Catholic missionaries, which was probably due to their alliance with the English, and they put many of them to death; yet it was to this tribe that the saintly Catherine Tekakwitha belonged. She is called the "Lily of the Mohawks" and was instructed in her religion by Jesuit missionaries. She died after a life of great sanctity, and the Holy See is now considering the question of her beatification.

V. THE RENEWAL OF CATHOLIC LIFE

Discipline And Devotion

One of the first concerns of the Popes after the Council of Trent was to take measures to strengthen the bonds that united Catholics throughout the world with the Holy See. It was for that reason that Gregory XIII established the national colleges in Rome. The priests who were educated there would go back to their own countries with a better knowledge of the government of the Church and a greater loyalty to the Pope. In order that the administration of Church affairs might be more efficient, Sixtus V organized the Cardinals into fifteen different commissions, which were called Congregations. Each Congregation was to look after one particular part of the government of the Church.

During this time the Church was forced, in all those countries where Protestantism obtained a foothold, to give up many of her external ceremonies. Public processions were seldom held because it was found that they irritated the Protestants and there was danger of causing riots. In England and Ireland anyone who attended Mass was considered an enemy of the State and, as a consequence, priests were forced to celebrate Mass in secret places. No doctrine of the Church was attacked more bitterly than that of the Real Presence of our Lord in the Blessed Sacrament.

Deprived of the liturgy, the faithful turned to devotions of one kind or another as a means of expressing their love of God, and from this time forward, even after the days of persecution, these devotions multiplied. Their object was our Lord in the Blessed Sacrament, our blessed Lady, and the saints.

Litanies were very popular at this time, but so many of them were composed by the year 1601 that the Pope forbade the public use of any litanies except the Litany of the Saints and the Litany of Loretto. The latter had just appeared and became popular because it was used at the Shrine in Loretto, Italy, where there was a great devotion to the Holy House of Nazareth.

The Rosary devotion became very popular in the sixteenth century and was spread far and wide by the Dominicans. They established societies for the purpose of praying the Rosary, and

In the fifteenth and sixteenth centuries, there began to appear here and there throughout Europe open-air shrines with the scenes of our Lord's journey to Calvary depicted on them. These were known as the Stations of the Cross. Later on, they were placed in the churches, and the same indulgences could be gained by visiting them as were granted to those who journeyed to Palestine to pray at the actual scenes of our Lord's sufferings and death.

Education

The religious revolt did great harm to education. Deprived of her authority and means of support, the Church was unable to carry on her educational work, and many schools were closed. The universities and cathedral schools were so closely bound up with the Church that they had nothing to depend on when they were deprived of her support. Erasmus, a great scholar who lived at the time of Luther, said, "Wherever Luther prevails, the cause of literature and learning is lost."

Luther and his followers attempted to reopen schools in Germany, but in England and Ireland no substitute was provided for the schools that were destroyed. In a number of places the state stepped in and supported schools when neither the Catholics nor the Protestants could do so. It is often said that it was Protestantism that first established public schools, but this is not true. There were more free schools and more opportunities for children to receive an elementary education before the Protestant Revolt than for one hundred years afterwards.

The Jesuits were very active in the cause of education. According to St. Ignatius, the purpose of his order was to teach the Catechism to children and the ignorant, to instruct youth in schools and colleges and to lecture in the universities. The Jesuits worked out a system of studies which is known as the Ratio Studiorum. Its aim was to give young men a general education to prepare them for higher studies. Their teachers were most carefully trained, and the schools were free. No matter how poor a boy happened to be, he could obtain an education if he had the necessary ability.

Art And Architecture

During the seventeenth century, church art and architecture began to flourish once more. During the days of the Renaissance, great architects like Michael Angelo, Bramante and Leonardo da Vinci went back to the buildings of ancient Greece and Rome for their inspiration and gave the world great churches like St. Peter's in Rome, and the lovely cathedral in Florence, which was begun in 1216 and finished in 1424. This type of architecture is known by the name "Renaissance." Now another style became popular, and it is usually ascribed to the Jesuits. It is called Baroque, and there was a certain gaiety and happiness about its spirit. Pictures in bright and glorious colors were painted on the ceiling; the walls glittered with gold; there were beautifully carved pillars, pulpits, and choir lofts, and everywhere were life-like figures of angels and saints. The Baroque style seemed to tell the people that in spite of all that she had suffered and all the perils she had gone through, the Church had survived, and the Truth she taught had been victorious.

The subject of sorrow and suffering was introduced into many of the paintings of the time, and there were many pictures of the Crucifixion, the Agony of our Lord, and the sorrows of our blessed Lady. The life of St. Francis Xavier was also an inspiration to artists. Among the great painters of this time were Velasquez and Murillo in Spain, and Rubens and Van Dyke in the Netherlands.

Music likewise came into its own again, though now in a different way. Much of it was popular and devotional, particularly in Germany, and many hymns were composed which the people loved to sing in church. St. Philip Neri used to have little religious dramas in his house at Rome which were accompanied by music. Because his house was known as the Oratory, these came to be called "oratorios." The great Palestrina revived polyphonic music and restored it to its place in the Church.

Unit Three

HOW THE CHURCH MET THE ONSLAUGHT OF THE ENLIGHTENMENT

I. THE CHURCH AND NATIONALISM

The Thirty Years War

The peace which was made between the Protestant and Catholic princes in Germany at Augsburg in 1555 did not last. We have seen that it was based on the idea that whatever religion a ruler professed was the religion his people had to follow. Promises that were made at that time were not kept and finally a rebellion against the Empire broke out in Bohemia, started by the Protestant princes, who formed what was known as the Evangelical Union. Immediately the Catholics formed the Catholic League. The Protestants supported the Bohemian rebels and a war broke out which lasted thirty years.

The Kings of Denmark and Sweden were drawn into it, as was France, whose real ruler at that time was not the King but his minister, Cardinal Richelieu. The great Catholic generals were Tilly and Wallenstein. The most brilliant of the Protestant generals was Gustavus Adolphus, the King of Sweden. Cardinal Richelieu threw the support of Catholic France to the Protestants. He was opposed to the Catholic side because he was afraid that, if they were victorious, Austria would become too powerful in Europe. Pope Urban VIII remained neutral.

The Treaty that was signed was known in history as the Peace of Westphalia. Under it, each nation made its own separate agreement. In Germany they went back to the conditions of the Peace of Augsburg; that is to say, each prince was to have the right to choose the religion he wanted for his kingdom, and the people were to be obliged to profess that religion. The difference was that where the Peace of Augsburg applied only to Catholics and Lutherans, the Peace of Westphalia included the Calvinists also. Holland was made an independent state and the power of the House of Habsburg in Austria was strengthened.

Gallicanism

From this time forward the king or prince in all Protestant countries was looked upon as the head of the church, and his subjects were obliged to accept the religion of the State under pain of imprisonment, fine, or even death.

When the rulers of Catholic countries saw how strong this made the position of the Protestant princes, they began to take steps to bring the Catholic Church more and more under their power and to try to do away with the authority of the Pope. In France, Louis XIV had inherited from the days of Cardinal Richelieu a strong government, and he became its absolute ruler. Whatever

he wanted was law, and he claimed that he was not responsible to anyone. He held the government of the country in the hollow of his hand and naturally it was his desire to control the Church in France. Many bishops, among whom was Bossuet, one of the greatest orators in the history of the Church, supported him and the hierarchy became nothing more than a department in the national government. The clergy were government officials and dependent for promotion, not on their zeal as churchman and the holiness of their lives, but like all other politicians on the favor of the king. Naturally, the effect of all this on the life of the Church was very bad. In the minds of the people, the State and the Church were one and the same thing, and, later on, when the people could stand the tyranny of the State no longer and rose up in revolt, the Church went down with the kingdom.

Louis XIV began by taking for his own use the income from those dioceses that were without a bishop and by claiming that he alone had authority to appoint new bishops, leaving to the Pope only the right to confirm the choice that the King had made. When the Pope refused to recognize these claims, the King called together a meeting of all the French clergy and ordered them to vote for the four following propositions: first, the Pope may not meddle in any way in the government of the State; second, a general council has greater authority than the Pope; third, the Pope may not change any of the religious customs of the Church in France; fourth, the Pope is not infallible even in matters of Faith unless he speaks with the universal consent of the Church.

These propositions were condemned by Pope Innocent XI, who refused to confirm the appointment of any French bishop whose name was signed to the document.

Louis XIV immediately put the Papal Nuncio in prison, seized the territory at Avignon that still belonged to the Pope and sent an army to attack Rome. However, dangers began to threaten France from her foreign foes and Louis XIV made peace with the Church. He promised that the condemned propositions would not be taught in the French seminaries, and the Pope on his part confirmed the bishops who had signed them when they expressed sorrow for what they had done.

The Protestants as well as the Catholics suffered from the tyranny of Louis XIV. The Huguenots, though very much in the minority, still held the towns that were given them by the Edict of Nantes. Louis felt that as long as this condition existed there would be a kingdom within his kingdom. First he ordered an attempt to be made to convert the Huguenots, and Bossuet became the leader in this missionary work. When the Huguenots refused to be converted, the King decided to use force. He revoked the Edict of Nantes and made life so unbearable for the Huguenots that 200,000 of them left the country for the Protestant lands of Europe and for the American colonies.

I. THE AGE OF THE ENLIGHTENMENT

The Rise of Rationalism

The leaders of the Protestant Revolt had taught that men and women could read the Bible for themselves and use their own reason to discover its meaning. The time came when many people said that their reason told them that no Church at all was necessary, and that the human mind does not need any guidance from Divine Grace. This way of thinking is called Rationalism. It had great influence throughout Europe in the seventeenth and eighteenth centuries, and the movement that it started is known as "The Enlightenment." It got the name from the fact that those who were its leaders claimed that clouds of prejudice and superstition had kept the light of truth away from human minds, but now "the pure light of reason" had broken through and chase away the darkness that had been caused by religious faith.

The Rationalists refused to accept any authority in intellectual matters. They had no respect for Divine Revelation or the teachings of the Church; they also refused to respect public opinion or the laws of the State unless these happened to agree with their own way of thinking. They called themselves "Freethinkers."

These Freethinkers had all the confidence in the world in human nature and its powers. They looked upon the doctrine of Original Sin as nonsensical and held that human beings would be good and find happiness if they were allowed to follow their own inclinations.

England was the home of this new movement. There a new idea of the relation between God and the world was taught. It was called "Deism." According to the Deists, there is a God, but He had nothing to do with the world He had created. After He made the world, He left it to itself and does not interfere in any manner in the affairs of men. There is no such thing as Divine Providence.

The teaching became very popular in France, particularly among the higher classes, whose life had become very worldly. The great apostle of the Enlightenment in France was Voltaire, who lived from 1694 until 1773 and who considered it his mission in life to destroy Christianity and the Church. He made fun of everything holy and thought that by laughing at religion he could do away with it.

In the year 1712 there was born at Geneva, in Switzerland, a man who was destined to do much to spread the ideas of the Enlightenment. His name was Jean Jacques Rousseau, and he was the son of a watchmaker. His mother had died when he was a baby, and he was brought up by his father and his aunt. They spoiled him, and he contracted many bad habits in his youth. He never succeeded in settling down to any kind of serious work. Most of his life he wandered about and led a kind of vagabond existence. He had

a great love for the beauties of nature and hated any kind of discipline. "Everything is good," he taught, "as it comes from the hands of the author of nature; but everything degenerates in the hands of man." He thought that the world could be saved by means of education, that is to say, if education were based on the desires of human nature and were not controlled by authority and by ideas that have come from the past.

Rousseau's ideas were condemned by the Archbishop of Paris, who said that they destroyed the foundations of the Christian Religion and taught a moral doctrine that was contrary to the Gospel. The Protestants of Geneva also condemned Rousseau. Many of the false notions about education that are taught in the world today can be traced back to Jean Jacques Rousseau.

The Effects of The Enlightenment

The Enlightenment had some very good effects. It taught lessons about the dignity of human nature that were very much needed in those times when kings had so much power and the rights of the common people were not respected. However, from a religious point of view were one-sided and only half true. It made sport of the Bible and said that miracles were impossible. Books were written about our blessed Savior that described Him as a mere human being and denied his divinity. Indifferentism grew up, that is to say, the idea that one religion is as good as another, and that it does not matter what a man believes about God as long as he behaves himself and is a good citizen.

The Freemasons

A number of the Freethinkers banded themselves together into a kind of brotherhood which was called the Order of the Freemasons. The aim back of it was to build up an international organization. that would not be connected with any church and in which no questions would be asked about what a man believed concerning God. The Freemasons soon reached the point where they enjoyed great, political power, particularly in France. They were opposed to the Catholic Church because of her international. character and worked hard to do away with any influence she might have on kings and princes. They preached the doctrine of "Separation of Church and State." They were condemned by the Church in 1738 and Catholics were forbidden, under pain of excommunication, to become Masons.

II. THE SUPPRESSION OF THE JESUITS

Portugal and the Jesuits

The northern part of South America had come under the control of Portugal. In the middle of the eighteenth century the Portuguese Prime Minister was a man by the name of Pombal, who hated the Jesuits because he could not make them his political tools. They were ordered to leave the country; their property was taken away from them and many of them were put in prison. This was in 1759.

Meanwhile in France the Jesuits had made many bitter enemies. They had fought bravely against the Rationalists and Voltaire said it would be child's play to get rid of Christianity if the Jesuits could be put out of the way. The Jesuits were accused of all sorts of secret crimes. It was said that they taught the doctrine that "the end justifies the means," and that as a consequence they were dangerous to the State. Finally, in the year 1762, the Parliament of Paris suppressed the Jesuits in France.

The order suffered a similar fate in Portugal, where Jesuits were arrested and sent to the Papal States. The same thing happened to them in Naples. Then France, Spain, Portugal and Naples sent a petition to the Pope asking him to suppress the Jesuits throughout the world.

Element XIV was Pope at the time. He was told that the only condition on which he could enjoy the friendship of these nations would be the suppression of the Society of Jesus. Some of the possessions of the Pope in France and Naples were seized. Finally, the Pope, not because he believed any of the charges that had been made against the Jesuits, but for the general peace of the Church, suppressed the order in the year 1773.

In their hour of trial, it was non-Catholic Princes supported the Jesuits. In Prussia, Frederick II insisted that they continue their educational work. There were two Jesuit colleges in Lithuania, and Catherine II of Russia forbade the publication of the Papal Document of Suppression. After the death of Clement XIV, Pius VI allowed the Jesuits to form a novitiate in Lithuania and Pius VII. permitted them to exist as an order in Russia. Finally, in 1814, he re-established the Society of Jesus for the whole world.

When the Document of Suppression was first issued, a Jesuit novice was finishing his preparation in one of the order's houses in Austria. He had come from America and his dream was to labor for the Church in Maryland. Several companions were with him and they returned home, where they continued to live a community life though not as Jesuits. This was John Carroll, who was destined to be the first Bishop of Baltimore. .

III. THE FRENCH REVOLUTION

Liberty, Fraternity, Equality

The Kings of France had lorded it over their people long, In order to enrich themselves and support the nobles that surrounded them, they had oppressed the poor, and the condition of the common people had become desperate. Many of the great

leaders of the Enlightenment had interested themselves in the general welfare of the nation and by their writings and their speeches had stirred up the people to the point of revolt. For the most part they had to work in secret because the kings maintained the strictest censorship over everything that was said and written, there was no freedom of speech. The watchword of the agitators was "liberty, fraternity and equality." It became the battle-cry of the common people and they rose up and overthrew the monarchy.

Unfortunately, the Church had become so closely bound up with the State that the people felt for the higher clergy the same hatred that they felt for the kings and the nobles. The lower clergy, since they had to bear the same burdens as the poor, enjoyed a great deal of confidence and respect and in the beginning they actively supported the Revolution.

The Civil Constitution of The Clergy

The first concession which the people forced the King to grant them was the right to send representatives to a National Assembly. In order to meet the great national debt which was responsible for the heavy taxes which the people had to pay; this Assembly decreed that all the lands of the Church should be given to the State with the understanding that the State would take care of the support of the clergy. This was in November 1789, and in the following year all monasteries, convents, and other religious houses were suppressed.

Then the National Assembly passed the Civil Constitution of the Clergy. One-third of the bishoprics were done away with. Bishops and pastors were to be elected by the people, and even Protestants and Jews would have a vote. No one was allowed to hold any office in the Church who was not connected with parish work. Bishops and pastors were ordered to take an oath to support this Constitution.

Four Bishops and about half the clergy took the oath. Pope Pius VI declared that the provisions of the Constitution for the election of bishops and pastors were not valid and suspended all those who took the oath. The priests who refused to take the oath were banished, some of them to the penal colonies in South America, whilst many emigrated to England, Germany, and America.

The Reign of Terror

On the tenth of August 1792, King Louis XVI was deposed and thrown into prison, shortly to be put to death. A reign of terror began during which all of those who were suspected of loyalty to the monarchy were put to death. Hatred for the Church reached the point of madness—two hundred fifteen priests were beheaded. A new calendar was adopted which abolished Sundays and Holy Days. The climax came when an evil woman was placed on the altar of the Cathedral of the Dame and worshiped by the mob as the Goddess of Reason.

Napoleon Bonaparte

In the other countries of Europe the kings, seeing what had happened in France, began to worry about their own safety, and one after another of them declared war on the new French government. Pope Pius VI sided with them. The French Republic sent an army into the Papal States under the command of a young general named Napoleon Bonaparte. One of his generals named Berthier took possession of Rome and declared the temporal power of the Pope at an end. The Pope was then advanced in years and Napoleon took him back to France as a prisoner, where he died in 1799.

Under the protection of the German Emperor, the Cardinals met on an island near Venice, held a conclave and elected a new Pope who took the name of Pius VII. Meanwhile Napoleon Bonaparte was rising to power in France and supplanting the leaders of the Revolution. He was made Consul. He saw that the people of France, in spite of everything that had happened, were still Catholic at heart and he knew that they were secretly practising their religion. Consequently, in the year 1801 he made peace with the Pope; shortly afterwards he became Emperor of France.

V. THE INTERNAL LIFE OF THE CHURCH DURING THIS PERIOD

Sanctity

The scholars of the Church did not succeed in making any impression on the Freethinkers during all this time and failed to meet them in the field of debate. The saints, on the other hand, hidden away from the world, did much to strengthen the devotion of the faithful. In Central France, in an obscure convent of the Visitation nuns, our Savior appeared one day to a humble Sister whose name was Margaret Mary Alacoque. He showed her His Sacred Heart and told her it was His desire that she spread devotion to it throughout the world. "Behold," He said, "the Heart which has loved men so much." The purpose of the devotion was to remind men and women everywhere of the great love of the Savior for humanity in order that they might be led to love Him in return and to love one another for love of Him.

A nobleman left the Court of Louis XIV and entered the Cistercian Abbey of La Trappe. There he found that the monks had departed from the strict observance of the rule of St. Bernard. He brought about a reform in the community and gave the Church the Trappist Monks.

New Religious Orders

During this time a number of new religious orders were founded. Alphonsus Liguori belonged to a noble family that lived near Naples. He studied law and was on the way toward making a great name for himself in that profession when he decided to leave the world and become a priest. He devoted himself to missionary work among the people of the lower classes and founded a community which he called "The Congregation of the Host Holy Redeemer" to give missions and hear confessions. He was possessed of a burning zeal, and it was his motto in life never to lose a moment. Because of his many writings, particularly in the field of moral theology, he deserved the honor that came to him after his death and canonization of being numbered among the Doctors of the Church.

Another community was founded by St. Paul of the Cross, who lived from 1694 to 1775, and whose purpose was to enkindle the fervor of the common people through devotion to the Passion of our Lord. The Congregation of the Fathers of the Precious Blood was founded in Rome and was dedicated to the work of giving missions in parish churches.

St. John Baptiste De La Salle

John Baptiste de la Salle was a priest of the diocese of Rheims, in France. He was born in 1651 and died in 1719. With the aid of a wealthy woman, he opened a free school in Rheims for poor children with one lay teacher to aid him. Later another school of the same kind was opened. John Baptiste was deeply interested in the condition of the teachers of the city. They were poor and he gave them financial help whenever he could, and even took them into his own household. Gradually they came to look upon him as their spiritual father.

In the year 1683, he gave up his position in the cathedral of Rheims, sold all his possessions and distributed his money to the poor. From that time forward he gave all of his time and attention to the teachers who were living in his home. Finally, he decided to work out a rule of life for them and thus was founded the Brothers of the Christian Schools.

The Christian Brothers, as we know this community, did glorious work in the cause of popular education. St. John Baptiste de la Salle took pains to see that his teachers were most carefully prepared for their work. Reestablished the first normal school in modern times and worked out a system whereby a number of children could be taught in a class at the same time.

VI. EARLY DAYS OF THE CHURCH IN THE UNITED STATES

The English colonies in North America were founded at a time when the Church was being bitterly persecuted in England. The colonists in Virginia were members of the English Church, whilst in New England they were Calvinists. Catholics were excluded from these colonies, as well as from the Dutch Colony in New York and the Swedish settlement in Delaware.

New York passed into the hands of the English in 1664, during the reign of Charles II. James II, in 1683, appointed Thomas Dongan to be the Governor of the colony. Religious liberty was decreed for all, and a Catholic chapel was erected in New York City with the Jesuits in charge. The Jesuits founded a Latin School in New York in 1685, but in the year 1700 the laws against Catholics were again put in force. Even as late as the Revolutionary War the Catholics of New York, who were very few in number, were obliged to go to Philadelphia to receive the sacraments.

The Settlement of Maryland

In the year 1634, a Catholic colony was established in Maryland by Cecil Calvert., the second Lord Baltimore. When the settlers came, they were accompanied by Jesuit priests. Wherever a settlement was made, a church and school were built and thus the foundations of our parish school system were laid. The Jesuits made the beginnings of a college at Newtown in 1640.

All religions were tolerated in Maryland and the result was that gradually the Protestants gained control of the colony. They established the English Church and deprived the Catholics of the right to vote. There was no freedom of religion for Catholics in Maryland until after the Revolutionary War.

The Quakers in Pennsylvania under William Penn were tolerant toward the Catholics. It seems that Mass as said in Philadelphia as early as 1686, but it was not until 1730 that the Church was placed on a firm foundation when Father Joseph Grealon, a Jesuit, took up his residence in that city and built St. Joseph's Church. Later a number of emigrants from Germany came and a parish church was built for them. At the end of the French and Indian War, there were only 7000 Catholics in the English Colonies, and the greater majority of them lived in Maryland and Pennsylvania.

New Orleans was founded in the year 1718 and, three years later, a chapel was built by the Capuchins, who also opened a school for boys. A few years later a group of seven French Ursuline nuns and one novice came, with the French King's permission, to New Orleans and opened the first convent for women in the United States. They established a hospital, orphan asylum and a school for girls.

Twenty years after Father Marquette had established his mission at Kaskaskia, there was a mission on the site of Chicago. The Jesuits were forced to leave Kaskaskia when their Order was suppressed and Father Pierre Gibault came down from the seminary at Quebec and labored at Vincennes, Mackinac, Detroit and Peoria. He blessed the first church in St. Louis in 1770, which stood on the site of the present cathedral. He was a strong supporter of the American Revolution, and it was he who made it possible for George Rogers Clark to obtain possession of the great Northwest and secure it for the United States. This was the territory, which, at the present time, is covered by the states of Indiana, Ohio, Illinois, Michigan and Wisconsin.

Religion had a firm hold on the hearts of the people in the Colonies whether they were Catholics or Protestants, as long as they had missionaries to administer to them. It was only later, when the hardships of pioneer life no longer existed, and the descendants of the first settlers were getting wealthy by means of trade and agriculture, that the old religious spirit began to die out among the Protestants. Rationalism and the spirit of the Enlightenment began to creep in. Thomas Paine, one of the leading spirits of the Revolution, was almost as much of an infidel as Voltaire. Thomas Jefferson, who wrote the Declaration of Independence, was a Deist, and had much sympathy for the ideas of the Freethinkers of France.

All this, of course, did not affect the lives of the Catholics. Sainly missionaries worked among them and they were true to their religion. When the Revolutionary War came, they rallied to the cause of the patriots. There were three Catholics among the signers of the Declaration of Independence and the Articles of Confederation. These were Thomas Fitzsimmons, Daniel Carroll, and Charles Carroll of Carrollton. Great numbers of Catholics enlisted in the Continental army and the navy. A regiment of Catholic Indians came down from Maine. Catholic generals came over from Europe to aid the War for Independence and on sea Commodore John Barry won for himself the title "Father of the American Navy."

Unit Four

HOW THE CHURCH WEATHERED THE STORMS OF THE NINETEENTH CENTURY

I. THE CHURCH IN THE MIDST OF REVOLUTION

Pius VII And Napoleon

In the year 1804 Napoleon was proclaimed Emperor of France. He invited Pope Pius VII to come to Paris to crown him. Though many of the Pope's advisers told him not to accept the invitation, the Holy Father, because he thought it would be for the good of religion, went to Paris for the coronation. As he journeyed through France the people everywhere welcomed him with great joy. Napoleon, however, received him very coldly and at the ceremony of the coronation, after the crown had been blessed, he took it from the Pope's hands and placed it on his own head. During the entire time that the Pope remained in Paris, Napoleon treated him with great discourtesy.

All through his reign Napoleon continued to make things difficult for the Pope. He had no respect at all for the rights of the Church, and on one occasion after another tried to force Pius VII to obey his will.

In the year 1809 Napoleon took possession of the Papal States and brought Pius VII to France as a prisoner. The Pope was not allowed to communicate with the outside world, pen, ink and paper were withheld from him, and he was not permitted to have any books to read. He was even deprived of his breviary. Only in the year 1814 was he allowed to return to Rome.

By that time the power of Napoleon had been broken; his ambition had carried him too far. The other nations of Europe formed an alliance against him, and in one battle after another defeated his armies. At last Napoleon was forced to give up his throne and he was sent into exile on the Island of Elba. He escaped from Elba and came back to France, where his army rallied around him. A great battle was fought at Waterloo, in Belgium, and the power of Napoleon was crushed once for all. He was taken prisoner and sent to the Island of St. Helena, where he died.

The Treaty of Vienna

The Treaty of Peace that ended the war of the nations of Europe with Napoleon was signed in Vienna in 1815. According to the terms of this treaty, the Papal States were given back to the Pope, though Avignon was left in the hands of France, and a small strip of land in the north of Italy was given to Austria.

The Holy Father began at once to take measures to undo the harm that had been caused throughout Europe by Napoleon. One by one he made agreement, which are known as concordats, with the

different nation Europe, for the purpose of protecting the rights of the Church. In order that the children in France and in other countries might receive a Christian education, everything was done to aid those religious orders that were engaged in teaching. The Pope restored the Society of Jesus and with his assistance the Jesuits took up once more their labors for the spread of the Faith.

The Spirit Of Revolution

After the fall of Napoleon there were many in Europe, particularly those who belonged to the upper classes or who had prospered when the government was in the hands of strong kings, who favored a return to the old form of government and were very much opposed to democracy. Many Catholics who had suffered persecution during the French Revolution belonged to this group. However, they were doomed to disappointment. The ideals of liberty fraternity and equality were alive and powerful everywhere. The middle classes, made up of businessmen, manufacturers, and those engaged in the professions of law and medicine, were not going to surrender the rights they had won. Workingmen and farmers dreaded the return condition of affairs under which they were entirely subject to the higher classes.

As a consequence, there were revolutions all over the world. Whenever a king were revolutions all over the world, take too much power into attempted to hands be people objected his own rose up against him.

Daniel O'Connell

In the year 1801 a law had been passed uniting Ireland more closely with England and making it possible for representatives of the Irish people to sit in Parliament. However, there was one great obstacle: the members of Parliament were required to take an oath denouncing the doctrine of Transubstantiation, the Mass and prayers to the Saints.

There followed a long struggle on the part of the Catholics to remove this obstacle. The outstanding leader in this fight for Catholic emancipation was Daniel O'Connell.

At the outbreak of the French Revolution Daniel O'Connell had been a student at the college at Douai. The Revolution closed the college, and O'Connell, together with his fellow students, was forced to return home. As a result of this experience, he made a vow always to be the champion of law and order.

In the year 1828 O'Connell was elected a member of Parliament for County Clare. Before that time, he had been very active in an organization known as the Catholic Association. The purpose of which was to win the full rights of citizenship for the Catholics of England and Ireland. This association was a cause of great worry to the British Government, which was on the point of suppressing it by law when O'Connell dissolved it. However, its spirit still lived and thus, when O'Connell was elected to Parliament, the government was greatly concerned. They knew that O'Connell would not take the oath as it stood, and they feared that his refusal would be the signal for a rebellion on the part of the Catholics.

As a consequence, after a long period of deliberation, the Act of Catholic Emancipation was passed and was signed by the King on April 13, 1829. Catholics could now enter Parliament without taking the oath which was contrary to their Faith, and all laws against them were repealed. In 1830 Daniel O'Connell took his place as a member of the House of Commons and became one of the most famous orators of the time. Until the end of his life Daniel O'Connell fought for the freedom of Ireland. He insisted that the Irish people had the right to govern themselves and should not be subject to England. His efforts were not crowned with success, yet they succeeded in keeping alive in the hearts of Irishmen everywhere the desire for freedom and the resolution to carry on the fight until the day when Ireland would take her place among the free nations of the world.

II. THE REVIVAL OF CATHOLIC THOUGHT

The Church and Democracy

In the first part of the nineteenth century the Church had great difficulty in defending its rights against the new governments that were set up in the different countries of Europe. The Church is the true mother of democracy, since throughout her history she always preached that in the sight of God there is neither bond nor free, rich nor poor, that God is no respecter of persons, and that we cannot love God unless we love our neighbor as ourselves. But she had become so closely associated in the minds of many people with the kings of the past that they looked upon her as an enemy of liberty. They were afraid to allow her to have anything to say in matters of secular government. They preached the doctrine of "separation of Church and State," by which they meant that the State was supreme and that the Church had no rights except those which the government was inclined to give to her. These men were called Liberalists and in their opinion, if it pleased the State, it could interfere in any way at all with the government of the Church. They strove in every country to build up national power and they were suspicious of the Church because she belonged to the whole world and not to any particular nation. They denied the existence of any divine authority and held that every man was a law unto himself.

It now became the great task of the Church to show men how to preserve true liberty and to save them from the evils that were bound to come if false teachers had their way. In the name of liberty all respect for authority would disappear.

Gregory XVI became Pope in 1831. He was a very learned man and labored hard to arouse interest in the study of philosophy and theology. He was opposed to rebellion as a means of settling political questions and encouraged Catholic scholars everywhere to do all that they could to bring to the attention of the world Catholic teaching concerning social questions.

The Revival In France

In France a number of Catholic laymen rallied to the support of the Church and defended her against the government, which was continually interfering in her affairs. Although these men were zealous and had the best intentions in the world, they made some very serious mistakes and the Pope declared that some of their theories concerning liberty and democracy did not agree with the teachings of the Church.

One of these men was Henry Locordaire. He was a brilliant writer, and when the newspaper of which he was one of the editors was condemned by the Pope, he declared that in all things' his one desire was to be obedient to the Church. He gave up his career as a journalist and entered the Dominican order. Pere Lacordaire became a great preacher and all Paris crowded into the great cathedral of Notre Dame to listen to his sermons.

Another great leader in the Catholic revival in France was Frederick Ozanam. He was a lawyer, and in his early days was much tormented by doubts against Faith, but God came to his assistance and gave him peace of mind. From that time forward he devoted his life to the cause of Christian truth. He believed that God in His providence was leading that the world in the direction of a democracy that would be based on the teachings of Christ.

In his daily life he practiced great piety. He was only twenty years old when, with seven other young men, he founded the Society of Saint Vincent de Paul, in order that by works of charity he might prove that his Faith was real. He was interested in Catholic education and sought to have religious teachers brought in so that the children would not lose their Faith. A fever undermined his health and he died in 1853, when he was only forty years old. His enemies said that because of his religion he had no independence of mind. Ozanam answered: "I do not aspire to an independence the result of which is to love and to believe nothing."

The Church in Germany

In Germany the Catholic revival was bound up with what is known as the romantic movement in literature. The great German writers, like Goethe and Schiller, had taken as their models the books of ancient Greece and Rome. The Romanticists, on the contrary, turned to the study of the history of Germany during the Middle Ages and learned how wonderfully the Church had enriched the lives of the people during the ages of Faith.

In Vienna there was a little boy who wanted to be a priest, but he was poor, and his parents were dead, so he had to earn a living by working in a bakery shop. His name was Clement Hofbauer. For twenty years he worked as a baker and used whatever free time he had to study. When he was thirty-four years old, he went to Rome, joined the Redemptorist order and became a priest. He went back to Austria and labored for the salvation of souls. He became the great apostle of Vienna. He died in 1820 and was canonized in 1909 by Pius X.

The Catholics of Germany had difficulties with the government on the question of mixed marriages. In 1830 the Pope ordered that if a Catholic wished to marry a non-Catholic, a promise would have to be made that all the children should be brought up in the Catholic Faith. The German Government objected to this and demanded that the boys should follow their fathers' religion and the girls the r mothers When the Archbishop of Cologne defended the stand of the Church he was put in prison. A professor in the University of Munich, whose name was Joseph von Gorres, wrote a book against the government, the title of which was "Athanasius." Everyone read it and in a few months four editions of it were published. As a result, the government was forced to give in and the victory was won for the Church.

Among the thousands who read Gorres' book was a young nobleman by the name of Wilhelm Emmanuel von Ketteler. He was a lawyer and an official in the government. Discovering that he could not serve the Prussian State without going contrary to his conscience, he gave up his office and studied for the priesthood. Later on he became Bishop of Mainz. He was a great preacher and writer. He defended the Church against the interference of the State and became an apostle of Christian social reform.

The Revival In England

In the year 1835 a group of Italian priests known as the Fathers of the Institute of Charity came to England. Their leader was Father Gentili. Since the Protestant Revolt the Catholics of England had been deprived of many of their liberties and could not practice their religion as freely as they might wish. But now the Act of Catholic Emancipation had been passed and public devotions were permitted. Father Gentili and his companions went about preaching missions to the people. They introduced the Forty Hours' Devotion, the Devotion of the Month of May and other pious practices which before this had not been familiar to the Catholics of England.

Their work was a signal for other religious communities to take up the same kind of work. The Passionists and Redemptorists came from Ireland, France, and Belgium. The nuns came back to labor for the Church There was a famine in Ireland in 1846 and large numbers of Catholic immigrants came to England. Their piety and love of religion edified their non-Catholic neighbors and aroused among them a desire to know more about the Catholic Faith.

Since the time of Queen Elizabeth the University of Oxford had been a Protestant institution. However, during the days of the Enlightenment religious indifference had crept in. Some great English writers like Scott and Coleridge, had come under the influence of the Romantic movement in Germany, and through them the professors and students at Oxford began to take an interest in the Middle Ages and the work of the Catholic Church.

Meanwhile, the Church of England was losing its hold on the people. Hoping to discover some way of giving it new life, religious leaders began to study the history of the Catholic Church and in particular the writings of the Fathers.

At that time the president of the English College at Rome was Dr. Wiseman. He came to England in 1835 and delivered a course of lectures in London on the teachings of the Catholic Church. His lectures were attended by Protestants and Catholics alike. Dr. Wiseman made a deep impression on his non-Catholic hearers, and a number of well-educated persons whose social position was high were converted to the Faith.

Henry Edward Manning, at a later day the Cardinal Archbishop of Westminster, became a Catholic on April 6, 1851. He was ordained in the same year. He was notable for his zeal in the cause of elementary religious education and his unceasing efforts in behalf of the laboring classes and the poor. He established the "League of the Cross" to further temperance. In 1889 he successfully arbitrated the great London dock strike. Among his many books, that on "The Eternal Priesthood" is the most outstanding one.

Perhaps the most famous of all the English converts at this time was John Henry Newman. He had been a leader in the study of religion at Oxford, and his writings had shown how the teachings of the Church of England were based on the doctrines of Catholicism. After a great and heroic struggle with his conscience, and although it meant giving up his friends and everything that he had held dear, he entered the Catholic Church in 1845. He went to Rome, where he was ordained a priest. Returning to England, he gathered a number of priests around him, most of them converts, and established the English Congregation of the Oratory of St. Philip Neri. They had a house in London and another in Birmingham. For thirty years, by his writing and his preaching, he devoted himself to the spread of Catholic truth. In 1879 he was made a cardinal by Pope Leo XIII.

In 1850 Dr. Wiseman was made Archbishop of Westminster; previously he had been raised to the dignity of a cardinal. At first the Protestants were very much upset and there was a great storm of protest. They feared the Catholic Church was becoming too powerful in England. But Cardinal Wiseman soon succeeded in gaining their confidence. He wrote an "Appeal to the Reason and Good Feeling of the People of England on the Subject of the Catholic Hierarchy." Then he gave a number of popular lectures by means of which he succeeded in doing away with suspicion and winning the respect of the British public.

III. THE GROWTH OF THE CHURCH IN THE UNITED STATES

The Hierarchy Is Established

In 1789 Father John Carrell was made Bishop of Baltimore. His diocese extended from Georgia to Maine and westward all the way to the Mississippi River. However, in all of this territory there were less than thirty thousand Catholics. In 1808 the Diocese of Baltimore was divided and new bishoprics were set up in New York, Philadelphia, Boston, and Bardstown in Kentucky. Later on, Bardstown became the Diocese of Louisville.

From the very beginning Bishop Carroll and the other bishops of the country labored to provide schools for Catholic children. In 1829 they met in Baltimore and held the First Provincial Council. It was at that time that they declared, "We judge it absolutely necessary that schools should be established in which the young may be taught the principles of Faith and morality while being instructed in letters."

Zealous priests came to this country from across the sea. Many of them had suffered for their Faith in France during the Revolution and fled to these shores as exiles from their native land. Under the direction of the Bishops, they established missions and wherever possible opened Catholic schools.

The Sulpician Fathers came to Baltimore in 1791 and opened a seminary, so that young men could be prepared for the work of the priesthood. In 1806 they opened another seminary, Mt. St. Mary's, at Emmitsburg, Maryland, which later on passed into the hands of the diocesan priests.

In 1795 a young man of noble blood, Demetrius Augustine Gallitzin, was raised to the priesthood by Bishop Carroll. He was a Russian prince who had come to the United States in 1792 in order to study and travel. He heard the voice of God calling him to a higher life and entered the seminary at Baltimore. After his ordination he made his way westward and settled down in the heart of the Alleghany Mountains. For forty-one years he labored among the people of Western Pennsylvania. Not content with preaching the word of God, he took up his pen in the cause of truth and defended the Church by writing. He is known as the "Apostle of the Alleghanies."

In 1791 Bishop Carroll established a college for young men at Georgetown, on the Potomac River. When the Pope restored the Jesuit order to the Church, Bishop Carroll helped them to reorganize their work in the United States and put them in charge of Georgetown College. In the year 1815 this institution was given the rank of a university.

The Spread of Religion

Bishop Flaget was the first shepherd of Christ's flock at Bardstown. He was a Sulpician, and when he went west in the year 1811 he took with him Father John David, another Sulpician, and founded a seminary in Kentucky. The Bishop lived in a little log cabin and the seminarians lived in another. Later on, they made the bricks and cut the wood for a church and a seminary building.

In 1817 the Vincentian Fathers built two log cabins in Missouri, west of the Mississippi. This was destined to become the Kenrick Theological Seminary of St. Louis. The Diocese of Cincinnati was formed, which included Ohio, Michigan and the Northwest Territory. Father Edward Fenwick, a Dominican, became its first Bishop in 1822. He founded the Athenaeum Seminary, which today is known as Mount St. Mary's Seminary of the West. In 1841 Father Sorin and six lay Brothers, all members of the Congregation of the Holy Cross, came into Northern Indiana and there founded a college which was dedicated to Our Lady and called Notre Dame du Lac.

There were schools for girls at Quebec and New Orleans, but the Catholics of the English colonies usually sent their daughters across the sea to France or Belgium in order to receive an education. In 1792 the Poor Clares came from France and opened a monastery at Frederick, Maryland, and in 1801 an academy at Georgetown. They returned to France and their place was taken by the "Pious Ladies," a religious order for women which had been founded in the United States in 1799. Later on, this community was taken into the Visitation Order. Today their school is known as Visitation Academy.

Mother Seton

Elizabeth Ann Seton was born in New York City in 1774 of non-Catholic parents. When she grew up she married but in 1803 her husband died, leaving to her the care of their five children. During a visit to Italy she resolved to become a Catholic and when she returned to the United States she was received into the Church together with her five children. She had always been deeply devoted to the poor and in 1808, with the assistance of three other women, opened a school for girls in Baltimore, desiring to devote themselves more completely to God, the four women decided to live a religious life according to the rule of St. Vincent de Paul and formed a community of the Sisters of Charity. A plot of grounds at Emmitsburg in Western Maryland was given to them and there they built a motherhouse; Mother Seton was elected the first superior.

The community grew and new convents were established in various parts of the country, all dedicated to the same purpose, the education of youth and the care of the poor. Mother Seton died in 1821, In 1850 the community she founded became affiliated with the Sisters of Charity France.

Catholic Education in The United States

In order that the blessings of freedom might be preserved for future generations, the American people set themselves to the task of providing schools and means of education for all the children, rich and poor alike. Laws were passed compelling parents to send their children to school, and school systems were organized in all the States of the Union. The different religious sects could not agree among themselves when it came to deciding what part they should have in American education. Then, too, many of those who were most active in the spread of education had their minds filled with the false ideas that came from the Enlightenment in Europe, and took every means to prevent the Churches from having anything to say about the public school system. This was entirely contrary to the spirit of the American pioneers, who, whether they were Catholic or Protestant, did everything in their power to provide their children with a religious education.

However, the Church could not allow her children to be educated in schools in which there was no place for religion. Consequently, the Catholic people rallied to the support of their bishops and pastors and built schools of their own. It was a tremendous task, because the Catholics for the most part were poor and they received no help from the State. Meanwhile, they were also taxed to pay for the education of other people's children in the public schools.

That the Catholics were able to maintain schools at all was due to the self-sacrifice of the religious orders. Young men left the world and joined the teaching Brotherhoods. The Christian Brothers, the Brothers of Mary, the Marists, the Xaverian Brothers and the Brothers of the Holy Cross labored to bring up Catholic boys in the spirit of Jesus Christ. At the same time the communities of nuns were growing and multiplying. Immigrants came to this country from abroad and they were followed by nuns and Brothers of their own nationality, who were able to speak their own language and thus make it possible for their children to enter into the life of the new world without losing their Faith. The fact that these religious teachers had taken a vow of poverty and were ready and willing to labor in the classroom, asking nothing in return except just enough to keep body and soul together, made the growth of Catholic education in the United States possible.

The Catholic Press

It was the great Bishop of Charleston, John England, who in 1823 established the first Catholic newspaper in the United States, it was called the United States Miscellany. Ten years later Father John Martin Henni of Cincinnati, who afterwards was to be the First Archbishop of Milwaukee, began the publication of a German weekly. Orestes A. Brownson, who was a convert to the Church, defended Catholic truth in a magazine which he founded in 1844 and which was published every three months. It was called

Brownson's Review was one of the outstanding journals in the country. Father Isaac T. Hocker, another convert, founded the Paulist Fathers in New York City in 1858. Their purpose was to labor for the conversion of non-Catholic, and in 1865 they began the publication of the magazine known as the Catholic World. In the same year Father Sorin at Notre Dame began to publish the Ave Maria.

The Indian and Negro Missions

In 1824 the Jesuits opened a school for Indian boys at Florissant, in Missouri. At the same time the Ladies of the Sacred Heart opened a school for Indian girls. Later on, the Vincentian Fathers were put in charge of the Indian missions on the Mississippi River and the Jesuits of those on the Missouri. In 1840, Father John De Smet, a Jesuit, established flourishing missions among the Indians west of the Rocky Mountains.

Down in New Orleans in 1842 Bishop Blanc founded the Sisters of the Holy Family, whose work it was to take care of the colored people, particularly the orphans and the aged poor. The Second Plenary Council of Baltimore, which met in 1866, begged the priests of the country "as far as they can to consecrate their thoughts, their time and themselves, wholly and entirely if possible, to the service of the colored people." In 1871 four young priests who had studied for the missions in England were put in charge of St. Francis Xavier's Church in Baltimore, where there was a large congregation of colored Catholics. This was the beginning of St. Joseph's Society for Colored Missions, known as the Josephite Fathers. The Society grew and soon there were Negro missions throughout the South. In 1889 Mother Catherine Drexel founded a new order of nuns who called themselves the Sisters of the Blessed Sacrament. They devote themselves to the task of bringing the blessings of the Catholic Faith to the Negroes and Indians of the United States.

Archbishop John Hughes

There came to St. Mary's College at Emmitsburg a young Irish man twenty years of age whose desire it was to work his way through the college and seminary and become a priest. His name was John Hughes, and he labored as a gardener and a teacher until his ordination, when he went to Philadelphia to take up his pastoral work. In 1842 he was made Bishop of New York. His great zeal for Catholic education inspired him to make a brave fight for public support of Catholic schools. When he saw that he was doomed to defeat and that it was impossible to make his non-Catholic fellow citizens realize that they were treating the Catholics unjustly by depriving them of their right to share in the educational benefits that they were paying for in taxation, he immediately set to work to have Catholic schools built in every parish. Deeply distressed by the condition of the poor in New York, he established the Society of St. Vincent de" Paul to take care of the needy. In the year 1851 he became the first Archbishop of New York.

Throughout the Civil War Archbishop Hughes gave a wonderful example of patriotism and love of country. He inspired priests and nuns to go out on the battlefield to care for the sick and wounded and to minister to them in the hospitals. He went to France and obtained support from Napoleon III for the Northern cause.

Archbishop Hughes was forced for many years to defend the Church against bigotry and intolerance. The idea that one could not be a good American and a good Catholic at the same time had come into this country from Europe. Politicians early discovered that it was possible to gain their ends by appealing to hatred of the Catholic Church. In 1835 an organization known as the "Native Americans" was formed. They sent lecturers around the country who defamed the Church and had pamphlets printed in which the most ridiculous lies were spread abroad. In 1844 the Native Americans burned two Catholic churches and a convent in Philadelphia.

Later on, another organization took the place of the "Native Americans." This was known as the "Know-Nothing" party. When in 1853 a representative of the Pope came to the United States, he was mobbed by members of this party in Cincinnati. There followed a better persecution of the Catholics all over the country. Churches were destroyed. In Bangor, Maine, a Jesuit priest was tarred and feathered. There were riots at Louisville and St. Louis in which there was bloodshed, and everywhere, in spite of the fact that the Constitution of the United States guarantees religious liberty, everything possible was done to prevent Catholics from holding public office or even voting.

Archbishop Hughes fought the "Native Americans" and the "Know-Nothing" party with all the power that was in him. His great love of the people and his self-sacrificing patriotism at last obtained for him the support of fair-minded Americans and the power of bigotry was broken for the time being.

Bishop Neumann

John Nepomucene Neumann was born in Bohemia. He received his education for the priesthood in his native land and was ordained in New York in 1836. For four years he labored as a missionary in the western part of the State of New York and in 1840 became a Redemptorist. Pope Pius IX appointed him Bishop of Philadelphia. Because of his great humility, he sought to escape this honor, preferring to labor as an humble missionary. But when he saw it was the will of the Holy Father, he accepted obediently and governed his diocese with great zeal and wisdom. Bishop Neumann was a fine scholar. He had great devotion to our blessed Lady, and the Pope invited him to come to Rome at the time that he defined the dogma of the Immaculate Conception. His love of the Blessed Sacrament was his great characteristic all the days of his life. He established the Forty Hours Devotion in his diocese and used even means to set the people on fire with

love of their Eucharistic Savior. Bishop Neumann died in 1860. Because of his great holiness, he was declared Venerable by the Pope in 1896 and there is every reason to believe that one day he will be canonized.

IV. SAINTS IN THE NINETEENTH CENTURY

The Cure Of Ars

The French Revolution was at its height. There was a Reign of Terror and priests were forbidden by law to perform their sacred duties. The feast days were abolished and to observe Sunday was against the law.

It was evening. In the little village of Dardilly the family of Matthew Vianney was having supper. Someone knocked on the door. The door was opened and a man, after looking about to be sure that no one saw him, came into the room. He had come from a neighboring town to bring word that on the next night a priest would say Mass for the people in a barn on the outskirts of the village.

The following night after darkness had fallen, the family left the house very quietly. In the barn they found a number of their neighbors gathered together and a stranger in their midst. This was the priest who, after hearing their confessions, offered up with them the Sacrifice of the Mass.

Such were the first religious memories of Jean Marie Vianney, who was born in the year 1786. After the Revolution was over and Napoleon had repealed the laws against the Church, the people could practice their religion openly once more and to no one did this bring greater joy than to little Jean Marie. His father was a farmer and from early childhood he worked in the fields. But on his way to his labors he always stopped in the church to pray to Our Lord in the Blessed Sacrament.

Many beautiful stories are told about his childhood. He and his little sister would be together in the field watching over the cows and the sheep while they grazed. He loved the outof doors and his heart thrilled to the beauties of nature. A little stream flowed through the field and on its bank stood an old worm- eaten tree. Jean Marie discovered a hollow in the trunk of this tree and in it he would place a little statue of our blessed Lady which he had made with his own hand. The children would kneel down together and say the Rosary and then rise up and sing hymns. The children of their neighbors in nearby fields wondered what was going on and came over to see. Some of them knew nothing at all about their religion, because the churches had been closed and their parents had neglected to instruct them. Jean Marie made it his business to tell them all about God and His blessed Mother. He built a little altar, and they would have processions through the fields, one of the children going ahead carrying a cross made of two sticks.

Thus, it was that even when he was a little boy seven or eight years old Jean Marie felt in his heart a great desire to win souls to God. He made up his mind to become a priest. But it was not easy to get the necessary education in those days since the seminaries had been closed during the Revolution and had not yet become properly organized. However, he persevered and with the help of a good priest in a neighboring town he finally completed his studies and was ordained when he was twenty-nine years old.

Father Vianney was sent by his bishop to a little town called Ars. It was a very poor place and at that time was not even a parish. The people had not been instructed for a long time and many of them were leading worldly lives. There was much drinking and carousing going on in the village. The zealous priest set himself the task of instructing his people and arousing in their hearts a love of God.

Jean Marie Vianney came to Ars in 1821 and there he remained for thirty-eight years, until his death in 1859. His whole life was spent in mortification and in labor for souls. He preached simple sermons to his flock, explaining their religion to them in such a way that they could understand it. In order that the little girls of the village might have a Christian education, he opened a school. Later on, he gathered the orphan children of the village together and his little school became the i home.

It was not long before news of the wonderful things this holy priest was doing at Ars spread abroad to the neighboring towns, and finally who became the most talked of priest in France. Thousands of people journeyed to Ars every year to hear him preach and to make their confessions to him. He became a real martyr to the confessional. He who loved the fields and the streams and rejoiced to be in the open air under the blue skies spent most of his life shut up in his little church hearing confessions. From eleven to twelve hours every day he sat there, giving counsel and absolution to the penitents who came to him. Even the groat Pore Lacordaire came down from Paris to listen to him preach and to seek spiritual direction from him.

The Cure of Ars never knew what it was to enjoy personal comfort. He contented himself with very little sleep and his food was the poorest. Whatever money came to him he spent improving his little church and taking care of the poor. He died on the fourth of August 1859. On Pentecost Sunday in the year 1925 he was canonized by Pope Pius XI.

St, John Bosco

In a little town in Northern Italy, not far from Turin John Bosco was born on the fifteenth of August 1815. His father died when he was very young, and he was brought up by his pious mother. When he was nine years old he had a dream. He seemed to see a number of boys cursing, 'blaspheming and fighting with one another. He rushed in among them, punching and striking

them and trying to force them to behave. A kindly gentleman was standing near, who said, "Joh, it is not by force that boys can be won to better things, but rather by showing them how hateful is sin and how beautiful is virtue." Then in his dream he saw a beautiful lady who put her hand on his head and said, "Be good and work hard and when the time comes you will understand everything." When John Bosco told his mother about this dream, she said, "My son, you will be a priest."

From that time forward the priesthood was his goal and finally in the year 1841 he was ordained. His mind was full of plans and ideas for helping poor boys. He talked about these plans to his brother priests and told about a great school he would be shops where- all kinds of trades could be learned, a large playground and a chapel. But they only shook their heads and the time came when they were quite sure that he had lost his mind.

However, Don Bosco, as he was called, persevered. Turin was a manufacturing city. There were factories there and many working people and a great deal of poverty. He rented a house and went out in the streets and gathered a number of poor boys together and started a school. He built additions to it as time went on and soon was teaching them every kind of trade, carpentry, tailoring, shoemaking, bookbinding, and printing. A number of other priests saw the success of his work and joined him. Together with them he formed a religious society under the patronage of St. Francis de Sales. They were called the Salesians.

Don Bosco's school was in the slums of Turin, where many evil people lived. They did not like the idea of having a religious institution of this kind in their midst, and not only did they annoy the saint, but even attempted to do him bodily harm. On one occasion someone shot at him. At another time a ruffian tried to kill him with a butcher knife. Once there came a sick call to a house in the neighborhood and when he entered the room he was attacked by several men. He picked up a chair and swinging it over his head? drove them back and escaped.

In the year 1865 Don Bosco laid the cornerstone of a beautiful church in honor of Our Lady Help of Christians at Turin. Pope Pius IX helped him to build it and King Victor Emmanuel also made a contribution.

Don Bosco's fame as an educator spread all over Europe and people traveled to Turin to visit his school to study the methods he used. He was one of the greatest pioneers in modern vocational education.

Throughout his life Don Bosco was deeply devoted to the Pope and to the work of the Holy See. It was on his deathbed that he wrote the following words: "Solemnly do I declare that I have made my own all of the sentiments of faith and veneration and reverence and honor that St. Francis de Sales felt toward

the chair of St. Peter. It is my wish that all of my followers may never depart from the ideals of St. Francis de Sales, our patron. May they ever be ready to accept the decisions of the Pope, not only in matters of Faith and discipline, but even in those things about the point of view of the Pope, even though he has expressed it only privately."

Don Bosco died on the thirty-first of January, 1888. He was canonized on Easter Sunday in the year 1934. His legacy to the Church is the religious order for men, known as the Salesians, who have schools in every part of the world. They conduct evening schools for adult workmen, technical schools and schools for those who enter the priesthood late in life. The Salesians are in charge of hospitals, they nurse the sick, and do pastoral work, especially in rural communities.

Our Lady of Lourdes

On the eighth of December 1854, in answer to the prayers of the bishops and the people all over the world, Pope Pius IX solemnly declared that it is the teaching of the Church that our blessed Lady from the moment of her conception was preserved free from original sin. We call this teaching the dogma of the Immaculate Conception.

Less than four years later, on the eleventh of February 1858, a little girl by the name of Bernadette Soubirous was gathering firewood on the banks of a little river down in Southern France. She happened to look in the direction of a grotto or cave in the rocks not far away and she saw a beautiful lady standing there surrounded by a heavenly light. The lady was clothed in white, her head covered by a white veil and around her waist there was a blue sash. Her hands were folded in prayer and in them she held a rosary. Bernadette was frightened and falling on her knees, took out her own rosary and began to pray very fervently. When she came to the last "Glory be to the Father" the lady disappeared.

The following Sunday Bernadette came back to the same spot and again she saw the vision. She waited then until Thursday before she returned and the same thing happened. This time the vision told Bernadette to come to the grotto every day for fifteen days and as a reward promised to make: her happy, not in this world but in the next.

Bernadette had told her parents and neighbors about the vision and soon she was joined by crowds of people. They did not see.-, the vision but they could see from the look on Bernadette's face and the manner in which she knelt and prayed that the lady was there.

One day the heavenly lady told Bernadette to drink from the spring and to wash herself in it, but Bernadette could no spring. She touched the ground with her finger and immediately water

gushed forth. She drank it and washed herself as the vision had commanded.

Another day the vision told Bernadette to pray for sinners. The little girl then asked the heavenly lady to tell her name. At last, on the twenty-fifth of March, the Feast of the Annunciation, the vision answered Bernadette's prayer. "I am the Immaculate Conception." she said.

Our Lady then told Bernadette it was her wish that a church in her honor be built on that spot. For a long while the Bishop of Lourdes hesitated. He wanted to be entirely sure that the vision was real and that Bernadette was not deceiving him. But when miracles began to happen and people who drank the water from the spring and washed themselves with it were cured of every kind of ailment, he knew that it was indeed the Blessed Virgin who had spoken to the little girl. He began the building of the church and today a magnificent basilica has arisen there and millions of pilgrims have journeyed to Lourdes through the years that have followed. It has become a center of divine love and comfort for the whole world.

Bernadette became a nun in 1866 and for thirteen years led a life of a great bodily suffering. The promise of our Lady was fulfilled. Her happiness was to come to her not in this world but in the next. She was canonized by Pope Pius XI on the eighth of December 1933.

V. THE END OF THE PAPAL STATES

Pope Pius IX

In the year 1846 Cardinal Mastai-Ferretti was elected Pope and took the name Pius IX. At the time, he was only fifty-four years old. He was known to be a man of a loving, kindly disposition and to be in sympathy with the desires of the common people to have more liberty. He immediately took steps to make the government of the Papal States more democratic. He appointed laymen to all the important positions in the government and announced that henceforth there would be a Parliament in Rome by means of which the people could have more of a voice in the conduct of affairs.

At that time there were eight separate governments on the Italian peninsula. This meant, of course, that the Italian nation was not united. Moreover, two of the provinces of Italy, Lombardy, and Venice, were in the hands of Austria, whilst Tuscany, Parma and Modena were ruled by members of the Austrian royal family. In the South the king of the two Sicilies, made up of Naples and Sicily, was hated by the people and held his power only because he was supported by the Austrian army.

This condition of affairs was hard for patriotic Italians to bear. Everywhere there was a desire for union, so that the Italians could take their place as a nation side by side with the other powers of Europe. There were some who desired a revolution that would make Italy a republic. Others were more conservative. They wanted the various states to unite under the Pope as president. A third faction thought that the best solution would be for the king of Sardinia, who belonged to the House of Savoy, to become the ruler of all Italy.

A revolution broke out in the Papal States in 1848. It was led by a man named Mazzini, whose aim it was to set up a republic in Rome. Count Rossi, the Pope's prime minister, was murdered, and the Pope himself was shut up in the Quirinal Palace. With the help of the Spanish ambassador, the Pope managed to escape and fled to Gaeta in the kingdom of Naples. Meanwhile in Rome under the leadership of Mazzini a republic was set up, the churches were plundered and many priests were killed. It was declared that henceforth the treasures of the Church would belong to the people. On Eastern Sunday a High Mass was celebrated in St. Peter's by a disloyal priest and Mazzini sat on the Pope's throne.

Pius IX begged the Catholic powers of Europe to come to his assistance. The Austrians and the French responded. Mazzini and his followers fled to England and Pius IX came back to Rome.

From this time forward Austria protected the territory of the Pope outside the city of Rome, whilst the French troops supported the Pope in the Eternal City.

The Twentieth Of September

The agitation still continued for a united Italy. Secret societies were formed in Italy, and these plotted with the members of secret organizations in France for the overthrow of the Papal power. The king of Sardinia was becoming stronger and succeeded, by means of an alliance with France, in forcing the Austrians to withdraw from Northern Italy.

Meanwhile, in Germany the power of Prussia had been growing steadily. Napoleon III became alarmed and in 1870 a war broke out between Germany and France. The German army was victorious, Napoleon was forced to give up his throne and a republic was once more set up in France.

In his war with Germany, Napoleon III needed all of the soldiers he could muster and as a consequence he recalled his troops from Rome. Giuseppe Garibaldi, leading the army of King Victor Emmanuel of Sardinia, who had assumed the title of King of Italy, laid siege to Rome. On the twentieth of September, 1870, Pius IX, rather than have any shedding of blood, surrendered the city. The Pope was deprived of his right to govern the Papal States. He was allowed to retain

the Church of St. Peter and Vatican Palace, and the Italian government was to pay him each year the sum of three and one quarter million lire. Pius IX refused to accept these conditions. Until the day of his death, he remained a voluntary prisoner in the Vatican and it was only sixty years later, in the year 1929, that a Treaty of Peace was signed between the Italian Government and Pope Pius

XI. THE VATICAN COUNCIL

The Infallibility of The Pope

In the midst of all his temporal trials and tribulations, Pope Pius IX did not. "Forget for one moment that he was the shepherd of the flock of Christ. Seeing how the world was being led astray by the false teaching of many Liberalists published a list of all the errors of the day, in order that Catholics everywhere might know the difference Between truth and error. As we have been, he gave joy to the Christian world by proclaiming the dogma of the immaculate Conception. For many years he had been planning to hold a general council. Very careful preparations were made and on the eighth of December 1869, the bishops of the world assembled in the great basilica of St. Peter's and the Vatican Council was begun. Six hundred ninety-eight bishops were present.

First, the Vatican Council defined the teaching of the Church concerning God and Divine Revelation. It was shown how there is no contradiction between reason and revelation, that Faith does not destroy reason but raises it up and brings it new light. The principal errors of the day were condemned.

Then it was the bishops of the world proclaimed that the Pope. when he speaks as head of the Church in all matters that have to do with Faith and morals is infallible, that he is the rock upon which Christ built His Church and that the gates of hell shall not prevail against her. At that very moment the Italian armies were approaching the gates of Rome. The Council was interrupted before it could complete its work. Thus, in same year that the Pope lost his temporal power and was forced to live within the narrow limits of the Vatican, his spiritual power was exalted as never before. Henceforth his position as the supremo teacher of the nation's becomes stronger and stronger and when he speaks the whole world listens. Even unbelievers pay him respectful attention.

Trouble In Germany

When the doctrine of the infallibility of the Pope was proclaimed to the world, the chancellor of Germany, Count Bismarck, was greatly worried. He had been laboring for years to unite the different states of Germany into one strong empire. He feared that the Pope might interfere in the affairs of that nation and that the German Catholics might not support the emperor if any dispute arose between the Church and the State.

Some teachers in the schools refused to accept the doctrine of Papal infallibility. The bishops wanted them dismissed, but Bismarck refused to do anything about it and instead, in the year 1872, began a general persecution of the Church. Diplomatic relations between Prussia and the Vatican were broken off and the Jesuits were expelled from Germany. Laws were passed which became known as the May Laws. They ordered that no one but a German could be appointed to any office in the Catholic Church. All seminaries were put under the control of the State, and no one could become a priest who had not received his education in a German high school and studied three years in a German university.

The bishops refused to obey these laws and the result was a bitter conflict between the Church and Bismarck. The Catholics formed a political party which was known as the Center Party, because its members had their seats in the Center of the Reichstag or national assembly, with the Conservatives on the right and the Radicals, like the Socialists, on the left.

It soon became evident that the May Laws, far from uniting the German people, were bringing about a great deal of discord and that the power of the emperor was being weakened. As a consequence, Bismarck gradually gave up the fight. By 1886 most of the anti-Catholic laws had been repealed. Pius IX did not live to see the end of persecution in Germany. He died in the year 1878, having ruled the Church longer than any Pope since St. Peter.

HOW THE CHURCH HAS COME DOWN TO THE PRESENT DAY ENRICHING THE WORLD WITH THE BLESSINGS OF THE KINGDOM OF CHRIST

I. THE GLORIOUS REIGN OF LEO XIII

A Great Pope

When Pius IX died, he was succeeded by the Archbishop of Perugia, Cardinal Pecci, who took the name of Leo XIII. He was an old man at the time, being sixty-eight years of age, and was in poor health. No one expected him to live very long but in the providence of God he was destined to rule the Church for twenty-five years.

Leo XIII was a man of great learning. He understood the hearts of men and was deeply interested in everything that promised to bring more happiness to human beings. Right from the beginning he proved that he was a brilliant statesman by interesting himself in the troubles of the Church in Germany and bringing about a settlement that was satisfactory to all.

In the years that followed, the Pope had many opportunities to use his diplomatic skill and he won for the Holy See the respect of the nations. Even non-Catholic kings and emperors came to visit him and to pay him their respects. Though he had no temporal power and did not go outside of the Vatican, his influence in the affairs of the world was as great as that of any Pope from the beginning.

Leo XIII, The Teacher of The Nations

Great changes had taken place in human society since the French Revolution and there were still more changes to come. The middle classes had broken the power of the kings and the nobles, but now they in turn were being forced to recognize the rights of the lower classes. The world no longer made its living the way it did in ages past. There had been great mechanical inventions and the things that people used to make with their hands were now being made by machine. The workingman who used to own his own tools and manufacture articles of one kind or another in his own home now went to work in the factory. This factory was owned by someone else who told the laborer how long he had to work and decided what wages he would receive.

The people who owned the factories and those who supplied them with the money to carry on their business wanted to be free too. Run things as they saw fit. They did not want the State to interfere with them in any way. They admitted that workers were often underpaid and that at times there was much unemployment. People who invested their money in business and manufacturing

often lost it. From time to time things seemed to go entirely wrong and there would be hard times during which the common people suffered very greatly. In spite of this, those who were in control of industry said that in the long run everything would work out better if the Government did not meddle with business and if they were allowed to follow their own policies.

The workers did not agree with them. They wanted the State to pass laws protecting them against their employers. Some of them wanted to go even further and have the Government take over the control of industry, so that it would be run for the good of all the people and not for the profit of the capitalists. Those who held this point of view were known as Socialists.

Pope Leo XIII felt that it was his duty as the Father of Christendom to help the world to think right about all these things. The method that he chose to teach the doctrine of true Christian democracy was the Encyclical Letter. An Encyclical is a letter that the Pope writes to the whole world. Leo's Encyclicals on the Social Question were studied everywhere. They taught the true doctrine concerning the State and its relation to individual men and women. They explained to laborers their rights and their duties and reminded employers of their obligation to obey the laws of social justice. Everywhere the Pope was acclaimed as the friend of the workingman.

Meanwhile, Leo XIII was deeply interested in the advance of learning and science. He aroused new interest in the writings and the philosophy of St. Thomas Aquinas and did everything to encourage scholars to study them more and more deeply and to learn from them how to solve the problems of the day. In the Vatican archives there were preserved documents of the greatest interest to historians, and the Pope announced to the world that students were free to use them.

Of course, the greatest desire of the Pope was that piety should flourish and that his children should become more and more holy. He wrote a beautiful-Encyclical on devotion to the Sacred Heart of Jesus. He did everything he could to encourage the devotion of the Holy Rosary and urged fathers and mothers to dedicate their families to the Holy Family.

Leo XIII And the Missions

It was at this time that the nations of Europe were turning their eyes in the direction of Asia and Africa with the idea of gaining control of parts of these continents and making colonies out of them. They needed raw materials for their factories and foodstuffs for their people to eat. Moreover, their countries were becoming crowded and they needed more room for their population. Leo XIII became the champion of the natives in these colonies. He took a strong stand against slavery and sent missionaries along with the colonists to preach Christ to the pagans. Under his inspiration, zeal for the missions became

worldwide. The religious orders prepared priests and nuns for this great work and the laity, through the parishes and the different mission societies, contributed most generously to the propagation of the Faith.

The Little Flower

One day, Leo XIII was holding an audience. He sat on his throne as the people came forward one by one to kneel and receive his blessing. All had been warned that good etiquette required that they should not speak to the Holy Father.

A little girl approached the throne. Bowing herself to the ground, she kissed his foot. The Pope reached out his hand to her and grasping it, she looked up to him with tears in her eyes and said: "Holy Father, I have a great favor to ask of you." All of those present were shocked at her boldness, but Leo XIII bent down and asked her what the favor was. "Holy Father," she answered, "allow me to enter Carmel when I am fifteen years old."

The little girl had been brought to Rome from France by her father and they were accompanied by the Vicar General of their diocese, who now stepped forward and said: "Holy Father, this is a child who desires to become a Carmelite, and the superiors of the Carmel are looking into the matter." "Well, my child," said His Holiness, "do whatever the superiors may decide." But this did not satisfy her. "Holy Father," she said, "if only you were to say 'yes' everyone else would be willing." Looking into her eyes as though he were reading her very soul, the Pope said: "My child, you will enter if it be God's Will."

This little girl was Marie Françoise Therese Martin, who was born at Alençon in France on the second of January, 1873. Her mother died when she was five years old and she was left to the care of her saintly father, who moved to the town of Lisieux. From earliest childhood the love of God burned in her soul. Through the intercession of our blessed Lady, she was cured of an illness the doctors could not understand when she was ten years old. When she made her First Communion, she begged our blessed Savior to turn all the consolations of the world into bitterness for her.

She wanted to become a Carmelite nun, but the mother superior thought she was too young and wanted her to wait until she was twenty-one years old. But Therese would not be put off. She prayed hard and at last was admitted to the convent though she was but fifteen years of age.

As a Carmelite nun, Sister Therese led a life of the greatest penance and mortification. She had a great devotion to priests and missionaries and offered up all of her prayers and sufferings for them.

"Unless ye become as little children, ye cannot enter the Kingdom of Heaven." Sister Therese meditated constantly on these words of our blessed Savior, and she strove to advance in humility and obedience and simplicity and all the other virtues of childhood. She chose to go to our Savior by means of what she called "the Little Way." She looked forward to the time when our Savior would take her to Himself and she promised that she would spend her time in heaven doing good on earth, and that when she died a shower of roses would fall to earth.

Her health was never good and yet she did not spare herself. She died on the thirtieth of September 1897, when she was but twenty-four years of age. She could say in all truth that she had never denied our blessed Savior anything.

After her death her promise was fulfilled. A shower of roses fell to earth in the form of favors, both spiritual and temporal, that were granted to those who asked for them in her name. Soon, the world over, people were honoring her and begging her intercession. On the seventeenth of May 1925, St. Therese of the Child Jesus was canonized by Pope Pius XI.

II. THE POPE OF THE HOLY EUCHARIST

Pope Pius X

Pope Leo XIII died 1903. In the Conclave that followed Joseph Sarto, the cardinal Patriarch of Venice, was elected Pope, and Chose the name Pius X. He was a Holy man and had all the characteristics of a simple parish priest. All his life long he had loved the poor and had labored in their midst. He announced to the world that it would be his great ideal as Pope "to restore all things in Christ."

In order that Christ might live more fully in the hearts of his people, Pius X encouraged frequent communion. Too many Christians had gotten the wrong idea that enough to go to Holy Communion very often, the pope reminded them that it is the desire of our Lord in the Holy Eucharist to become our daily bread and that he invites sinners as well as saints to eat his flesh and drink his blood. Through the sacraments of the altar, they will receive the grace and strength to overcome temptation and lead holy lives.

Another wrong notion that had crept in was that one had to grow up before receiving Holy Communion, and all over the world children had to wait until they were over twelve years old before they came to the altar rail for the first time. Pius X insisted that they had a right to receive Holy Communion as soon as they had come to. The age of reason and knew that our Lord is really and truly present in the Eucharist. He wanted the little ones to be united with Christ before their souls had been soiled by sin.

It was his love for the Eucharist and the Mass that led the Pope to take an interest in Church music and to order that the Gregorian chant be used in the Divine Service. Church music had become very worldly and many of the Masses and hymns were not fit to be sung in the Church. The Pope wanted the simple beauty of the Church's own music to be brought back, so that when the people heard it and sang it their hearts would be lifted up to the higher things and they would not be distracted in their worship.

Preserving The Faith

Pius X was most zealous for the spread of Christian learning. In 1909 he founded a school in Rome for the study of the Sacred Scripture. It is known as the Biblical Institute. He appointed a commission of Cardinals to bring all the laws of the Church together in a new collection called "Code of Canon Law" and he gave to the Benedictines the task of preparing a better text of the Vulgate, or Latin Bible.

There were those who thought that the Church could make more progress in the world if she would only bring her teachings more in line with the ideas and notions of the day. They wanted to be modern and it was not long before they were teaching doctrines concerning God, our blessed Savior and the Bible that were altogether wrong. To recall them to their senses and to remind the world once more of the true teachings of the Church, Pius X wrote a great Encyclical against modernism and ordered that henceforth all priests must take an oath not to teach modernistic theories.

Pope Pius X And France

The leaders in the republic that had been set up in France in 1870 hated the Church and persecuted her in every way. Pope Leo XIII had been very patient and even though Catholic universities were not allowed to give degrees, divorce was made legal, the clergy had to serve in the army, and the children were forced to go to schools where there was no religious instruction, he encouraged the Catholics to try to be loyal to the Government. As a result, the French republic for a time ceased its anticatholic activities.

In 1901 the attack on the Church broke out again. The French republic set to one side all the agreements it had made with the Church, refused to allow any religious order to exist in France without special permission and thus drove out all but a very few of them. Thousands of Catholic schools were closed, nuns were forced to leave their convents to make a living in the world, and finally, in 1905, the Church and the State were entirely separated; henceforth there was to be no Government support for any Church activity. The property that belonged to the Church was taken over by the State, bishops were put out of their residences and seminaries became public buildings.

Pius X protested against the things that were done by the French republic and condemned the Government for breaking the agreements that it had made with the Church.

However, in spite of all the harm that had been done, particularly to the children by depriving them of a religious education, many blessings came to the Church in France. The priests were brought closer to their people and the faithful because they had to support religion themselves and could not depend upon the State, soon began to love the Church more than they had ever loved her before. According to the agreements that had been made between the Church and the Government of France, the State could interfere in the appointment of bishops. Henceforth this was no longer true and as a result the bishops could give their full allegiance to the Holy Father and not be worried in any manner by the State.

In August 1914, Austria declared war on Servia. In vain did Pius X plead with the Emperor, Franz Joseph, not to take this step. The emperor did not heed him and within a few days all of Europe was marching to battle. The Pope was then an old man, and his health was failing. The horrible spectacle of war was too much for him to bear, and he died on the twentieth of August 1914.

III. THE CHURCH IN THE MIDST OF WORLD WAR I

Pope Benedict XV

Cardinal Della Chiesa, the Archbishop of Bologna, who took the name Benedict XV, was chosen to succeed Pius X. Throughout his short reign the whole world was in turmoil. It became his great purpose in life to use the influence of his high office to bring the war to a close as soon as possible, and in the meantime he did all that he could to lessen the suffering that it was causing.

Christmas, 1914, came and Benedict XV begged the warring nations to still their guns and maintain a truce, at least on the day that reminds us of the Angels song at Bethlehem: "Peace on earth to men of good will." Christmas passed and the earth again resounded with the terrible din of war. But from this time forward the nations began to look with more and more respect upon the Pope. England and Holland had broken off diplomatic relationship with the Holy See in the sixteenth century. Now they sent ambassadors to the Vatican, as did France. However, the nations refused to accept the Pope's offer to become their mediator and the war continued. All over the world the faithful, answering the call of the Holy Father, were praying for peace.

The Pope took steps to help the German people who had been brought to the point of starvation when their country was blockaded by the Allies. He came to the assistance of the prisoners of war, particularly those who were wounded, and tried to find ways and means of getting them back home or at least into some neutral land. He called upon the faithful in neutral countries and in particular in the United States to contribute money to him, that he might feed the starving people of Russia and take care of the needy children in every land. He was in very truth the great benefactor of people everywhere without regard for their nationality or their religion. Benedict XV died on the twenty-second of January 1922. Looking forward into the future, he seemed to see that the peace would not be lasting and that the seeds of a new war were being sown. His dying words were: "Gladly would we give our life if peace in the world could be restored."

IV. "THE PEACE OF CHRIST IN THE REIGN OF CHRIST"

Achille Ratti

On the sixth of February 1922, Cardinal Achille Ratti of Milan was elected Pope. Born May 31, 1857, at Desio, not far from Milan, he was called to the priesthood and after his coronation was assigned to work as librarian in the great library of St. Ambrose in Milan and also to teach in the seminary. From 1900 to 1907 he lived in Germany, where he learned the German language and endeared himself to the people. In 1912 Benedict XV called him to Rome to take charge of the Vatican Library. He was a great student of languages and because he could speak both Polish and German fluently, he was sent as Nuncio to Poland in 1918. In 1921 he was made Archbishop of Milan and raised to the dignity of a cardinal.

Pope Pius XI

When he was elected Pope, Cardinal Ratti took the name Pius XI and chose for the motto of his Pontificate "The Peace of Christ in the Reign of Christ." The task that confronted him was tremendous. The whole world was suffering from the ravages of the war and though peace had been declared, hatred and distrust still reigned among the nations.

The whole map of Europe had been changed. The great empire of Austria-Hungary had been broken up and Austria herself had become a very small nation. Republics were set up in Hungary and in Czechoslovakia and in both of these countries there were many who hated the Church because they thought she had been too friendly to the old government of Austria-Hungary. A revolution in Russia destroyed the empire of the Czars and prepared the way for the coming of Communism. The German people felt that had been set up in that country was having a difficult time maintaining itself.

There was rejoicing in Catholic Poland. That nation had lost its independence in 1795 when the country was divided up between Russia, Austria and Prussia. For more than a century the Poles had kept alive in their hearts their love of the Church and their love of liberty. On the one hand they had to fight against the Russian Orthodox Church under the Czar of Russia and on the other the Protestant power of Prussia.

In 1918 Poland became an independent republic. As Nuncio to that nation the future Pius XI had strengthened the ties of love and loyalty that bound the Poles to the Holy See.

In the year 1916, in the midst of the World War, the people of Ireland rose up in revolt against England. Their bravery had its reward. This time the English army did not succeed in breaking the spirit of the patriots and the Irish Free State came into being. It takes in the whole of Ireland except six counties in the northeast which still belong to the English crown. This settlement by no means satisfies the desires of the Irish people. They will never be content until their nation is united and entirely free from English domination.

Pius XI immediately set to work to establish friendly relations between the governments of Europe and the Church. Wherever it was possible to do so concordats were made with the various countries.

The Lateran Treaty

On the eleventh of February 1929, the Holy Father succeeded finally in bringing about a settlement of the problem of his temporal power, when he signed a treaty with Italy. The signing of this treaty took place at the Lateran Palace, and it was greeted with rejoicing all over the world. The Pope must be free from the domination of any temporal power. He belongs to all the people of the world and his authority would not have the respect of the world and his authority would not have the respect it deserves if he were dependent upon any one nation. It is for that reason that the territory on which he lives must belong to the Church. Pius XI did not demand the return of all the Papal States. All that he desired was enough territory "to manifest to the world that the object of acquiring territory was to safe-guard the independence of the Holy See and not the attainment of political power and kingly splendor."

Under the terms of the Lateran Treaty the Vatican State was set up. It consists of one hundred and sixty acres. It comprises the Basilica of St. Peter, the Vatican Palace, and the Vatican Gardens. Also belonging to the Vatican State are the three great Papal churches: St. John Lateran, St. Mary Major and St. Paul Outside the Walls, as well as the summer palace of the Popes, the Castel Gandolfo in the Alban Hills.

Within this territory the Pope is the sole ruler. His subjects number about seven hundred. For the most part they are the men who are employed in the Vatican and their families.

Pope Pius XI And the Missions

There was a great jubilee in Rome in the year 1925. It was the Holy Year, and the city was crowded with pilgrims who had come from every part of the world to take part in the ceremonies. Pius XI welcomed the occasion as a means of healing the wounds that had been caused by the war and to help the people of the various nations to forget the hatred, they might still cherish for one another by reminding them of the love that should bind them together in their common Faith. The pilgrims found in the Vatican a great exhibit of mission activities which revealed to them how much the Church is doing to spread the Faith in distant lands and how heroically the missionaries are laboring in the cause of Christ, it was during this year the Pope canonized St. Therese of the Child Jesus, the Little Flower that blossomed in the Carmelite monastery at Lisieux, He made her the patroness of the missions and revealed to the world his great confidence in the power of her intercession.

The missions have not ceased to be the great interest of the Holy Father. Because he is convinced that the Church can make greater headway in pagan lands if there is a native clergy there, he has done all in his power to provide the missions with priests who are of the same race and nationality as the people. Seminaries have been built in mission lands and on one occasion six Chinese bishops were consecrated in Rome on the same day. In 1927 he ordered that throughout the world one Sunday of the year should be set aside as Mission Sunday and that on that day the people should be reminded of their duty to support the missions, and young men and young women be encouraged to have behind everything that they hold dear and go forth to labor in distant lands for the spread of the Kingdom of Christ.

Pope Pius XI And Holiness of Life

Time and again throughout his Pontificate Pius XI has entered the great church of St. Peter in solemn procession, there amid impressive ceremonies to canonize a saint. Among those whom he has raised to the altar are the Little Flower, the Cure of Ars, St. Joan of Arc, St. John Bosco, St. Isaac Jogues, St. Thomas More and St. John Fisher, St. Margaret Mary Alacoque, St. John Eudes, and St. Robert Bellarmine. Through these canonizations the Church Militant here upon earth has been united in love and devotion more closely with the Church Triumphant in heaven, and the Liturgy has been enriched by many new Offices and Masses. In order that the Feast of the Sacred Heart might be celebrated with greater solemnity, the Pope had a new Mass prepared for that day and ordered that henceforth the Feast should be followed by an octave.

Ever mindful of those other sheep of our blessed Savior who have strayed from the fold, the Pope has used every opportunity to call them back, so that there may be but one-fold and one shepherd. In the year 1931, fifteen hundred years after the Council of Ephesus, which had declared that it was the teaching of the Church that Mary was the Mother of God, the Holy Father ordered that there be a new Mass and Office for the Feast of the Maternity of the Blessed Virgin and invited all who were separated from the Church to return. In a particular manner he addressed his invitation to those Christians in the east whose ancestors had left the Church at the time of the Greek schism.

Pius XI wrote an Encyclical on Christian Marriage in which he reminded the world that Matrimony is a sacrament instituted not by man but by God and foretold that nothing, but ruin is in store for human society if men and women do not respect their marriage vows and obey the law of God in their married life. Another great Encyclical on the Christian Education of Youth explained in clear and unmistakable terms the right of the Church to maintain schools and defended the right of the child-ren to be brought up in union with our blessed Savior in the love of God.

Pope Pius XI and The Social Question

Perhaps one reason the Holy Father has so much influence in the world today is that the means of communication have been so greatly improved. In the past ages the Popes were far from the people; it took weeks and sometimes months for a message to travel from Rome to some distant land. Today all that is changed. Giant ships make their way swiftly across the ocean. Railway trains speed along the rails and airplanes roar through the air. There is no difficulty at all today about telephoning to countries across the sea, and words are given wings by the cable and the radio. The Encyclical Letters of the Popes are published completely in American newspapers on the very day on which they are given to the world. All of this serves to bring the Shepherd very close to his flock and to make the Pope a member of every household.

In the providence of God, the great invention of the radio was put at the disposal of the Holy Father, and he immediately took steps to make use of it. A radio station, whose call letters are HVJ, has been set up in the Vatican City. HVJ stands for Holy See--Vatican--Jesus. Pius XI had been Pope for nine years when on the twelfth of February in the year 1931 he spoke over the radio for the first time and his voice was carried to the ends of the earth.

In the month of May of the same year thousands of workers from many lands were gathered in Rome. Forty years had passed since Leo XIII had written his great Encyclical defending the rights of the workingman. A great throng of people was assembled at the Vatican in the courtyard of San Damaso. Standing

before them with a microphone in front of him, the Holy Father announced that he was about to publish a great Encyclical which he would call "Forty Years After", and which would explain once more the Church's stand on the question of capital and labor. First the Pope spoke in Italian, then in French and then in German. All over the world people were listening in and they heard the Supreme Shepherd of Christendom call upon them to work together for social justice. "Prayer, action, sacrifice." Over and over again they heard his voice telling them that these three things are necessary if the world is to be freed from the evils that human greed and forgetfulness of God have caused.

A few days later the Encyclical was published. Laboring men, capitalists, statesmen everywhere, began to study it eagerly. The bishops in the different countries sought to find ways and means of making its teachings work out in practice. On the one hand, it condemns modern capitalism for forgetting the laws of justice and calls for a remaking of the social order, so that the wealth of the world may be more equally distributed. On the other hand, it condemns Communism and proclaims that its teaching "can in no wise be reconciled with the teachings of the Church."

Communism In Russia

In the year 1930 the Holy Father called upon the whole world to join him in making the Feast of St. Joseph on the nineteenth of March a day of reparation for the insults that were being offered to God in Russia and of prayer for those who were being persecuted for their Faith by the Russian Government. Under the government of the Czars there had been little liberty in Russia and the lower classes had suffered greatly. During the war the Russian army fought on the side of the Allies, but it was defeated and the people became more and more discontented. Finally in 1917 they rose up in revolt and the Czar was forced to give up his throne.

The Revolutionary government that was set up did not satisfy the people. The lower classes banded workingmen, soldiers and peasants. These came under the domination of the Bolsheviks a political party which although it represented but a minority of the people was very well organized and was led by very clever men. Another revolution took place and the Bolsheviks took control of the country. They set up a dictatorship of the work-ing classes. Private ownership of land was abolished. Henceforth all real estate was to belong the State, as well as mines and forests and railways. The factories were turned over to the workingmen and all citizens were made to labor for the State.

The Russian Orthodox Church had been the State religion. The Soviet Government announced that it would no longer be supported by public funds. All schools were done away with except those that were under the control of the State. Divorce was

made easy and parents were to give the State control of the raising of their children.

Because the Russian people, particularly the peasants, were deeply religious, the Soviet Government started a campaign not only against the Russian Orthodox Church but against every kind of religion. It declared war on God. Little children in the schools were taught to hate God and picture books were put in their hands in which there were horrible cartoons blaspheming our blessed Savior and everything that is holy. A secret police hunted out those who were loyal to religion and they were thrown into prison and many of them without any trial at all were put to death.

Thus, Communism show its true colors. There is no liberty in Russia, for Communism despises democracy. It rules with an iron hand. The Holy Father describes it in the following words: "Communism teaches and pursues a two-fold aim: Merciless class warfare and complete abolition of private ownership; and this it does, not in secret and by hidden methods, but openly, frankly, and by every means, even the most violent. To obtain these ends, Communists shrink from nothing and fear nothing; and when they have attained power it is unbelievable, indeed it seems portentous, how cruel and inhuman they show themselves to be. Evidence for this is the ghastly destruction and ruin with which they have laid waste immense tracts of Eastern Europe and Asia, while their antagonism and open hostility to Holy Church and to God Himself are, alas! but too well known and proved by their deeds."

Persecution In Mexico

Meanwhile, Communism was raising its ugly head in Mexico and inspiring that country to wage war on the Church. A Cons-titution was adopted which gave the Government the right to regulate religious worship. The number of priests was limited, foreign priests and religious were driven out of the country and priests were forbidden to vote. No religious body could hold any property and the churches were taken over by the State. The education of children was henceforth to be under the complete control of the Government.

Bishops were sent into exile, priests and nuns were thrown into prison and put to death without trial, for according to the Constitution those who opposed the religious laws of the country had no right to a trial by jury.

In the year 1926 only 4,000 priests were left in Mexico to care for the spiritual needs of 15,000,000 people. At that time the Catholics petitioned-the Government to grant them more priests. But this only aroused anew the hatred of the enemies of the Church and in 1935 there were only some 300 priests who were? allowed to perform their sacred duties

in all of Mexico. In 14 of the 32 states and territories of that country there were no priests at all, and there 6,000,000 Catholics were deprived of all religious care.

Meanwhile, the schools are being organized according to ideas that have come from Communist Russia. No religion is taught to the children, and everything is done to instill into their hearts a hatred of God and the Church. The Holy Father has protested against the injustice that is being done to the people in Mexico, but all in vain. The American bishops have used every means to bring the sad condition of affairs to the attention of the American people and many Catholics have demanded that the Government of the United States use its influence to bring about a restoration of religious liberty in Mexico. Up until the present time their demand has gone unheeded.

In May 1935, a committee of American bishops issued the following statement: "The Government of Mexico is carrying out a vast propaganda in this country to the effect that there is no religious persecution in Mexico. Thousands of close churches in which religious worship is prohibited are silent but convincing evidence to the contrary. In 14 out of 32 States of Mexico no minister of religion is permitted to function. The vast majority of the citizens of Mexico is deprived of the right of liberty of education: forced to accept, under savage penalties, what an atheistic government imposes on them and their children. Government spies ferret out, torture, and even put to death, those who in conscience resent such tyranny. The faithful of Mexico are giving to the world an example of heroic martyrdom, for conscience sake. With a brutality seldom exceeded in all human history, the present Administration of Mexico is deliberately, ruthlessly, pursuing a policy whereby all religion, and consequently all true freedom, will be destroyed."

Christ The King

The people in all lands were led to believe that the Great War was fought to end all wars in the future. When the nations of the world met in Paris to sign the Treaty of Peace it was hoped that the affairs of the world could be so arranged that there would be justice for all and all hatred and desire for revenge would be done away with, these hopes were doomed to dis-appointment. The Treaty of Peace that was signed contained itself the germs of future wars, A League of Nations was set up to maintain peace, but some of the most powerful nations of the world refused to belong to it and no way seemed to be found to give it enough authority to maintain peace.

For centuries an evil thing had been growing which was separating the people of the world from one another and breeding hatred and distrust. This was nationalism. During the Ages of Faith people loved their own land and were loyal to their own local government. But they were also loyal to other things. They

loved the Church and felt close to their brothers and sisters in the Faith, no matter in what land they lived. They were loyal to the guild to which they belonged and to the town in which they lived. It was the Protestant Revolt that destroyed the unity of Christendom. We have seen how after the Thirty Years War the Peace of Westphalia gave the king the right to determine the religion of his subjects. From that time forward the people of each nation began to shut themselves off more and more from the people of other nations. This is what we call Nationalism.

Nationalism is not patriotism. It is not that feeling of kinship that we all feel for those who live in the same country with us, speak the same language, sing the same songs, and love the same literature and art. It is something beyond all this. It is that kind of loyalty to our nation which would make us think that our nation is better than any other. Nationalism demands that the citizens obey their government in everything and never question its authority. It gives the State the right to control everything—religion, education? charity, and even business and finance. It builds high tariff walls around the country and interferes with the freedom of international trade. It is suspicious of every other nation and spends great sums of money on standing armies, and navies, and is always preparing for war.

The growth of Nationalism has been the source of great sor-row to the Holy Father, because he knows it can bring nothing but suffering and misery to the world. There is no way in which he can compel nations to heed his voice. The only weapons he has at his disposal are spiritual ones. Thus, it was that in the year 1925 he proclaimed that henceforth on the last Sunday of October the Church would celebrate a new feast: the feast of Christ the king, not merely of individuals, but of families and societies of state and nations, of rulers and tribunals as well. The duty of Catholics is to hasten the return of the world to his authority by their prayers, their influence, and their action. They are reminded that they must courageously fight under His royal banner with the weapons of the spirit for the rights of God and of His Church."

In the Mass for the Feast of Christ the King the Church prays that the family of the nations which has been scattered by sin may be united again under the blessed Reign of Christa Reign of truth and life, of holiness and grace, of justice and love and peace.

Catholic Action

The great means that the Holy Father recommends for the spread of the Kingdom of Christ is Catholic Action. By this he means a great worldwide mission for the salvation of souls and for leading the world back to the Feet of Christ. All Christians, the laity as well as the clergy and religious, are members of the Mystical Body of Christ. All partake in His Divine Priesthood, and it is the work of the priest to

on Easter Sunday. In it he condemned the violation of treaties and prayed that nations might keep their word with other nations.

Soon after the Pope's election, Hitler, the leader of Germany, sent his soldiers to take possession of Czechoslovakia. After that, his eyes turned towards Poland. The Pope tried to change Hitler for this purpose. He sent messengers also to the other nations. They all reported that no one wanted war. But the leaders of the nations refused to meet each other to find a way to prevent it. They feared that in such a meeting they might be asked to give up some of their land.

On the feast day of his patron saint, the Pope told the Cardinals that the news sent him by his messengers raised his hopes, even though it was easy to see that the other nations of Europe were taking sides against Germany and Italy. Just a few days before war broke out the Pope said to a group of pilgrims from Venice, "We do not think that the rulers of peoples, in the decisive hours, will take upon themselves the indescribable responsibility of a call to arms." A few days later he begged the nations to settle their troubles without war. In speaking to them over the radio he said, "The danger is imminent, but there is yet time. Nothing is lost with peace; all may be lost with war." Even at the last hour, the Pope continued sending messages trying to persuade the leaders to make at least a temporary agreement that would prevent war.

Pope Pius XII And the United States

The United States was spared the sorrow of war until December 8, 1941. Meanwhile this country was frequently in the Pope's thoughts. On November 1, 1939, when this country was celebrating the one hundred and fiftieth anniversary of the appointment of its first bishop, the Pope wrote an Encyclical Letter to the Catholic people. He warned them to avoid the evil that causes war. This evil is, he said, "the refusal to recognize the divine Majesty, the neglect of the moral law whose origin is from heaven." He also said that even children must learn at an early age that the laws of God must be obeyed. He repeated this in his radio address to The Catholic University of America on November 13, 1939, delivered to honor the University's golden jubilee. In another radio address, delivered on June 26, 1941, to praise and to give his blessing to the Ninth National Eucharistic Congress, at St. Paul and Minneapolis, he told Catholics of the United States to remember that they are members of the Mystical Body and that, because of this, they must pray for those other members who were suffering and dying as a result of the war.

On Christmas Eve, 1939, the Pope read a telegram to the Cardinals. He had received it that morning from the Apostolic Delegate in Washington, D.C. It told him that the President of the United States had named a personal messenger, the Honorable Myron Taylor, to speak for him with the Pope, "This is a

Christmas message," slid the Pope, "which could not have been more welcome to Us since it represents on the part of the eminent head of a great and powerful nation, a strong and promising contribution to Our desire for the attainment of a just and honorable peace and for a more effective and wider effort so alleviate the sufferings of the victims of war."

In fighting the war, the soldiers of the United States were sent into Italy. When the Nazi soldiers were forced to leave Rome, the soldiers of the United States took possession Of the City, three days later, the Pope invited their leader, General Mark W. Clark, to visit him. On the following Sunday, General Clark and ten thousand officers and soldiers were present at a Mass of Thanksgiving celebrated in Rome by the chief chaplain of the occupying troops.

The Restoration of Peace

From the moment that he failed to prevent war; the Pope began announcing to the world that such wars are caused entirely by the evil in the hearts of men. He told the world that only prayer and penance could atone for this wickedness and lead to peace. He showed the world how completely he believed this. At the beginning of the month of May each year, he begged that all, but especially children, would ask the Blessed Virgin daily that she might obtain peace for the world. To every group of visitors, he patiently repeated the need for prayer to soften men's hearts. And he invited the priests of the whole world to offer their Masses on November 24, 1939, for this very intention,

But he showed clearly why God had permitted war to come. He hoped to persuade everyone that these evils must be removed to prevent a future war. At Christinas each year he called special attention to them. On Christmas Eve of the first year of the war, he laid stress on five ways of preserving peace. These were: respect for rights of small nations disarmament; the faithful observance of treaties; the revision of unjust treaties; and obedience of the moral law even on the part of the leaders of nations.

Before the following Christmas the war had spread beyond Franco and Poland. Hitler had sent his soldiers. into Norway, Denmark, Holland, and Belgium. London had been furiously bombed. Italy had entered the war. Saddened by this increase of hate and destruction, the Pope raised his voice on Christmas Eve Once more to say that he still hoped that a better Europe would come out of its suffering., The victory that must be won was, he said, a victory over hate, fear, materialism, egoism, and inequality. A victory that would protect the honor, rights, and needs of all nations was what he asked for in his radio message to the world on the following Easter. For this he prayed again at Christmas, even though more nations had been, in the meantime, drawn into the war, Germany had invaded Russia, and the United States had declared war on Japan.

At Christmas 1942, it was seen that the war had reached its greatest extent, and the Pope spoke of the way a State must treat its own subjects and respect the rights of every citizen. At Christmas 1943, he showed how these rights had been lost almost in all States because it had been believed that brotherly love could be produced by worldly means alone, by trade, by wealth, or by science. At Christmas 1944, he pointed out that these rights are not protected in a State in which the masses of men are controlled by a dictator.

Communism

The Communists had obtained great power in Spain before the civil war. During the war itself they destroyed churches, tortured and murdered priests and nuns. Unfortunately, it was only by a civil war that their power could be destroyed. Though they lost power in Spain, they attempted to recover it in other parts of Europe, and even in Spain itself. Since war would weaken the strong nations it was made easier for the Communists to get control of them by civil war. They hoped that England and France would form an alliance with Russia as a means of removing the threat to their success that the Communists saw in the power of Germany. When England and France disappointed them, they found reason to be well satisfied in the agreement that Germany made with Russia. This agreement permitted them to obtain power in Europe once again: in Poland, Finland, Lithuania, Esthonia, and Latvia.

The Communists abused the Pope, saying that he favored England and France against Russia and Germany and that he desired to restore Poland as an outpost of Roman Catholicism against Communism. They did this because they did not like what the Pope said to Polish visitors in Rome. The Pope had told them, "We even hope, in spite of reasons to the contrary, inspired by the all too well-known designs of the enemies of God, that Catholic life will be able to continue profound and fruitful among you." They resented what the Pope declared in his Christmas message of that year, because they believed it was aimed at Russia's invasion of Finland. The Pope had told them, "We even hope, in spite of reasons to the contrary, inspired by the all too well-known designs of the enemies of God, that Catholic life will be able to continue profound and fruitful among you." They resented what the Pope declared in his Christmas message of that year, because they believed it was aimed at Russia's invasion of Finland. The Pope had stated, "We find premeditated aggression against a small work loving, peaceful people on the pretext of a threat which neither existed nor was possible."

When Hitler turned on the Communists and marched into Russia, the latter welcomed England's signature on a pact to help Russia resist Germany. Hitler succeeded in driving the Russian forces back as far as Moscow, Stalingrad, and the Black Sea. But as Russia, aided by an unending stream of supplies from the United States, turned the tide, and

began to drive Hitler's forces out of Russia, aided by an unending stream of supplies from the United States, turned the tide, and began to drive Hitler's forces out of Russia, the hope of the Communists for power in Europe was revived. It grew stronger as Russian troops forced back Hitler's armies in Poland, Bulgaria, Rumania, Hungary, Czechoslovakia, and Austria. Eventually it came true more fully than they could have dreamed. Their bid for power was undisputed in all of eastern Europe. Only in Poland was their bold assertion of authority contested.

Poland's invasion marked the formal start of World War II. Poland's people had hoped for the end of the war, so that it could once more be a free nation. But the Communists did not desire this. They knew that the people of Poland had many friends, including the Pope, England, and the United States. It was necessary to gain control of Poland in spite of these friends.

The friendship of the Pope was to be met by an attack upon him. To make this attack seem a religious and not a political scheme, Russia Orthodox Church. Not only did the Patriarch attack the Pope, but he approved the plans of the State. Russia thus had made a religious leader of its own to offset the favor which the Pope had shown to Poland.

To rob the Polish people of the friendship of England and the United States, Russia set up its own committee, composed of Polish Communists, to govern the portion of Poland seized by the Nazis before their attack on Russia. Then, to show how helpless the Poles were without Russian aid, Russia broke its agreement to assist in an uprising of Polish patriots in Warsaw. The schemes were successful. England and the United States agreed that Russia might retain the portion of Poland lying east of the Curzon line as her own. Later they recognized the Communist leaders rejected the Concordat which Poland had made with the Pope before the war. Then they made a law requiring all persons wishing to marry to have the ceremony performed not before a priest, but before a judge.

pope Pius XII and The Needs of Society

Pope XII followed in the footsteps of his predecessors, Pope Leo XIII and Pope Pius XI, in demanding that the dignity and the rights of the workingman should be respected. He stated this clearly as his aim in the radio discourse which he delivered on the Feast of Pentecost, 1941, in honoring the fiftieth anniversary of the Encyclical of Pope Leo XIII, "On the Condition of Labor." In his message at Christmas 1942, he again defended these rights. More, he asserted that the father of a family must not be compelled to work such long hours as not to have magnificent time to spend with his children or for so small a wage that he cannot buy a home or give his children a proper meal on.

The Pope did not fear to condemn from the very outset the laws that Hitler and Mussolini passed to persecute the Jews. He also helped the Jews when these laws caused them to become refugees. The priests and nuns of Italy often risked their lives to aid the Pope in giving this assistance.

The Pope at the very beginning of the war begged that those who were not soldiers would be spared attack upon their lives. He also prayed that all armies would treat their prisoners mercifully. He appealed to the leaders of the nations not to use poison gas. When it was reported that the Nazis were stealing the land of the Poles and taking their food to Germany, this action was denounced from the Vatican. When Norway and Denmark were invaded, the Pope, looking forward to air raids upon open towns, gave special permission to priests to give absolution to large numbers of penitents at once. When Belgium, Holland, Luxemburg were invaded, he sent messages to the rulers of these States, promising that he would pray for their liberation.

In his Christmas message of 1943, the Pope placed all his income at the disposal of the victims of the war. Through his delegates in the various countries he kept in contact with the prisoners of war and sent over five million messages to their anxious relatives and friends. With the money and food that came to him as gifts from the Catholics of the United States, Ireland, Spain, Portugal, and Argentina, he aided the starving people of Europe. In Italy alone he fed three hundred thousand persons a day at a cost of two hundred thousand dollars a month. He sent three caravans with food and clothing into Southern Germany and Austria to help bring back the soldiers detained there. The counsel he had given to the faithful to suffer with the members of the Mystical Body, he took to himself, proving worthy of our Lord who multiplied the loaves and fishes out of pity for the multitude.

Pope Pius XII And Holiness of Life

To make Catholics understand how much they depend on one another, Pope Pius XII issued an Encyclical on the Mystical Body, on the Feast of Ss. Peter and Paul, 1943. The power of Catholics to suffer for one another he also taught by example by placing restrictions upon the food he allowed himself and the seven hundred citizens of Vatican City. He declared at Christmas 1943, that all Catholics share some blame for the war. This blame was just, he said, because of the failure of Catholics to live up to the strict requirements of their faith. He referred to this failure in 1940 when, in canonizing St. Euphrasia Pelletier and St. Gemma Galgani, he spoke of the enormous abyss between the virtues of the new saints and the baseness of our age which in pursuit of earthly pleasures forgets the duties of the heart." The virtues of these saints and of St. Margaret of Hungary, canonized in 1943, if practised by all the members of the Mystical Body, would go far to preserve the peace of the world.

As an encouragement to the faithful in the United States, the Pope permitted official inquiry into the lives of three holy members of the Church in this country: Mother Seton, Kateri Tekakwitha, and Mother Frances Xavier Cabrini. The last named was canonized on July 7, 1946 and is now honored by the Church as Saint Frances Xavier Cabrini.

To aid Catholics in the whole world to follow the example of the saints, the Pope dedicated the human race to the Immaculate Heart of Mary, the Feast he assigned to August 22. He was moved to do this because he had observed in 1942 the twenty-fifth anniversary of the appearance of the Blessed Virgin at Fatima, Portugal. At that time the Blessed Virgin requested that devotion to her Immaculate Heart should be practised throughout the world.

The Vicar of Christ, in all his acts throughout the war, has made the world aware that in the midst of the storm, Christ. was in the ship with his faithful followers.

VI. THE CHURCH FLOURISHES IN OUR COUNTRY

The Third Plenary Council of Baltimore

In the year 1884 the Bishops of the United States came together in Baltimore and held the Third Plenary Council. The Arch-bishop of Baltimore, Cardinal Gibbons, presided as Papal Legate. Because of the rapid growth of the Church in the United States and the many problems that had arisen, they thought the time was ripe to agree on some general laws for the government of the Church in this country. Their greatest interest was Catholic education and one-fourth of all the decrees that they passed had to do with Catholic schools. They wanted these schools to be multiplied and to hasten the day when every Catholic child would be in a Catholic school. At the same time, they wanted Catholic schools to be good schools, so that the children who attended them would receive an education every bit as good, if not better, than they could receive in the secular schools.

The bishops ordered that a school should be built in every Catholic parish. Then, in order that the Bishop in each diocese might be sure that the children in every parish school were receiving a good Catholic education, the Council decreed that there should be a diocesan school board, made up of priests who knew how schools should be conducted. This board would examine the teachers and the children, in order to be sure that progress was being made. Only those teachers were to be engaged for the parish school who had obtained a certificate or license from the school board.

Later on, the bishops found that they could do more to improve the schools of their dioceses if they appointed a priest to be their personal representative in school affairs who would be known as the Diocesan Superintendent Director of Schools.

Under the leadership of the diocesan Superintendents of schools and the diocesan school boards, Catholic education in the United States has made great progress. The schools have been multiplied. In 1942 there were 8,017 Catholic elementary schools and 2,119 high schools. In the elementary schools 2,014,782 children were enrolled and in the high schools 385,126. Over 80,000 teachers, most of them Religious, were engaged in the great work of co-operating with Divine Grace for the purpose of making these children true and perfect Christians. In order that the teachers might be properly prepared for their work, normal schools and teachers colleges have been provided.

At the same time, Catholic universities and colleges have multiplied. In 1942 there were 52 colleges for men, enrolling 32,019 students, and 120 colleges for women with an enrollment of 45,433. For higher studies and training in the learned professions, 24 universities have been established.

Naturally, dearest to the hearts of the bishops have been those institutions in which young men are trained for the priesthood and prepared to break the Bread of Divine Love to the faithful. In 1942 there were 99 major seminaries in the country and 90 minor seminaries. In the minor seminaries the students are prepared both by study and discipline to begin their real preparation for the priesthood. In the major seminaries they learn Philosophy, Theology, Sacred Scripture and all of the other branches that are necessary to fit them for the work of the sacred ministry.

Catholic Higher Education

Almost from the beginning, the Bishops of the United States had realized that someday it would be necessary for them to establish a Catholic University here in the United States. At the Third Plenary Council of Baltimore, they decided that the time was ripe for such a move and decreed that The Catholic University of America be established in Washington. The University opened its doors in 1889. Its Constitution was approved by Pope Leo XIII. Its purpose, according to the Pope, is "to provide instruction in every department of learning, to the end that the clergy and laity alike might have an opportunity to satisfy fully their laudable desire for knowledge."

The Catholic University of America is under the immediate direction of the bishops. It is what is known as a Pontifical university. By that means that the Constitution and By Laws that govern it must be approved by the Holy Father. It receives much of its support from the Catholic people of the United States. Each year a collection for the Catholic University is taken up in every parish. The Archbishop of Baltimore is the Chancellor of the University, and the Rector is appointed by the Holy See. A Board of Trustees made up of 23 Archbishops, 10 Bishops, 6 priests and 9 laymen governs the affairs of the University.

The other Catholic universities in the United States are conducted by religious orders. In 1945, 15 of them were in the hands of the Jesuit Fathers. The Congregation of the "Holy Cross maintains 3, the Vincentian Order, 3, the Marists, 2, the Benedictines, 1, and the Congregation of the Holy Ghost, 1. In the City of New Orleans the sisters of the Blessed Sacrament conduct a university for the higher education of Negro youth.

Catholic Education and The State

The spread of Catholic education in the United States has been a cause of worry to some of the non-Catholic people in this country. Deep down in their hearts there was a hatred for the Church and they saw that because of her schools her influence in the nation was growing and she was constantly becoming stronger. They accused her of separating her children from the other children of the country and claimed that the right to conduct schools belonged to the State alone.

Organizations hostile to the Catholic Church, like the Guardians of Liberty and the Ku Klux Klan, were formed. The Scottish Rite Masons of the Southern and Western jurisdictions have shown themselves to be unrelenting foes of the Catholic school.

In the year 1923 a law was passed in the State of Oregon ordering that all the children of that State attend the public schools until they were fourteen years of age. The Catholics refused to obey the law and made an appeal to the Supreme Court of the United States. On June 1, 1925, the Supreme Court declared the Oregon Law unconstitutional. "The fundamental theory of liberty upon which all governments in this Union repose," declared the Court, "excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creature of the state; those who nurture him and direct his destiny have the right, coupled with the high duty, to recognize and prepare him for additional obligations."

This decision of the Supreme Court guarantees to Catholic parents their right to see to it that their children receive the kind of education that their conscience demands. However, full justice for the Catholic school has not as yet been obtained. Together with the rest of the citizens of the United States, Catholics must pay taxes for the support of schools. Over and above this, if they want their children to receive a Catholic education, they must build and support schools of their own. In every State parents are compelled by law to send their children to school, and yet the kind of schools that are maintained by the Government are not conducted in accordance with the spirit of Jesus Christ. As a consequence, a great injustice is being done to the Catholics of the United States.

Christian Charity

In spite of the fact that the United States is rich in natural resources and that many Americans have become very wealthy, there has been a great deal of poverty and want, particularly in the large cities. The standard of living of the average farmer and workingman is higher than that of farmers and workingmen in other parts of the world, and yet there are thousands who, because they are sick or unemployed, have been left by the wayside and need the help of the Good Samaritan. Our Savior in His Church has not passed them by and as the years have gone on Catholic charitable works of every kind have been introduced. In almost every diocese the bishop has appointed a priest as Director of Charities, through whom he takes care of the orphans, the aged, the sick and all of those who are in need. Religious orders have supplied the Church with the means of rescuing those who are in distress. They have taken charge of hospitals, orphanages, protectories for boys and girls, and established day nurseries where mothers who are forced to go out to work could leave their children and be sure that they were being cared for properly. The Little Sisters of the Poor have devoted themselves heroically to the care of aged people. Meanwhile, the laity have enlisted enthusiastically in the cause of charity and by means of the Conferences of St. Vincent de Paul have brought help and comfort to millions of Christ's poor.

Love Of the Missions

The Catholics of the United States have manifested great zeal for the spread of the Faith both at home and abroad. They have supported missionary work among the colored people and the Indians. In 1874 a Bureau of Catholic Indian Missions was established. This supports schools, hospitals, and other means for the spiritual and temporal care of the Indians.

In 1905 the Catholic Church Extension Society was founded. Its purpose is to develop the missionary spirit among the clergy and the people and to give aid to the Church in those parts of the country where there are very few Catholics and where the Church is poor. The Society builds chapels and schools, contributes to the support of priests, supplies poor missions with the things that are necessary for divine service and in general labors for the spread of the Faith in the United States and its possessions.

The different religious orders in the United States have enlisted in the mission cause and each year they are sending Priests and nuns into far countries to preach the Gospel and bring the blessings of Christian culture to the people who are sitting in the darkness of Paganism. In order that the support of the missions might be put on a sounder basis, the National Society for the Propagation of the Faith was organized in 1897. It is under the direction of the Sacred Congregation of the Propaganda in Rome, its headquarters in the United States are in New York City. In each diocese a priest is appointed as

Diocesan Director of the Propagation of the faith. It is his function to keep alive the missionary interest and zeal of the clergy and Italy of his diocese and his office serves as a clearing house for the funds that are collected in the diocese for the mission.

Concerning the society for the propagation of the Faith, Pope Pius XI declared; "It will be the instrument of the holy see for the collection everywhere of the aims of the faithful and their distribution among all catholic missions.

In the year 1917 there was organized at St. Mary's Mission house, Techny Illinois, the "Catholic Students Mission Minded. In 1925 it was raised to the dignity of a pontifical Society Under Sacred Congregation for the Propagation of the faith.

The Papal Delegate

Love for the holy see has always been the characteristics of the Catholics in the United States and hence it was that in 1893 they greeted with joy the announcement that Apostolic Delegate had been appointed to the United States with his headquarters at Washington. At that time Pope Leo XIII wrote to the bishops in the United States saying: When the Council of Baltimore had concluded its labors the duty still remained of putting, so to speak, a proper and becoming crown upon work. This we perceived could scarcely be done in a more satisfactory manner than through establishment by the Apostolic see of an American legation. By this action we wished, First of all to certify that in our judgment and affection America occupied the same place and rights as other states, however powerful and imperial" The fact that all of the apostolic delegates to the united states have become cardinals is a further mark of the fatherly love which the Popes have felt for the Catholics of the United States

The National Catholics Welfare Conference

When in 1917 the United States entered the world war it was seen at once that the bishops would have to have some sort of a national organization to take care all the new burdens that were placed on the shoulders of the church. There were hundreds of thousands of catholic soldiers and sailors whose spiritual need must be ministered to, more than that, Catholic organization, like the Knights of Columbus were asked by the government to cooperate in providing the enlistment with wholesome opportunities for recreation as a consequences in the month of august 1917, all organization known as the national catholic war Council, Consisting of the fourteen Archbishops of the United States, was organized four Bishops were appointed to administer the work of the Council.

When the War was over the Bishops of the country decided to maintain this organization, with some changes, for the purpose of caring for those interests of the Church which went beyond the boundaries of any one diocese and were national in character. Henceforth the organization was to be known as the National Catholic Welfare Conference. It consists of the following Departments: An Executive Department, that has general supervision over the whole Conference. The Department of Education, whose purpose is to gather information concerning Catholic education in the United States and to keep the Bishops and Catholic schools of the country informed concerning national movements of one kind or other that may help or hinder the Church in her educational work. The Press Department. This is an agency for gathering news of interest to Catholics from all over the world and in particular from the United States. The fact that 437 Catholic publications subscribe to this service shows how the Catholic press has grown through the years. The Social Action Department. The great social and industrial problems that are facing the world such subjects as the relation between capital and labor, social welfare, family life, and rural life. It publishes pamphlets and articles in newspapers and magazines and organizes meetings in different parts of the country. for the purpose of making better known the Christian ideals of social justice. The Legal Department, which keeps a record of federal, state and local legislation for the information of the other Departments of the Conference, as well as for organizations and individuals outside the Conference who may be interested. The Catholic Action Department. This Department is intended to serve as a means of keeping the Bishops informed of what is being done in all the dioceses of the country in the field of Catholic Action. It also collects the instructions which Bishops of other countries are giving to their people concerning Catholic Action and all directions that may come from the Holy See. The Department of Lay Organizations. This consists of the National Council of Catholic Men and the National Council of Catholic Women. Affiliated with them are 3,000 Catholic societies. The purpose of the Department of Lay Organizations is to unite the laity more closely with the bishops and to bring about that cooperation between the people and the Shepherds of their souls that is so greatly desired by the Holy Father.

One of the most important works that is being carried on by the National Council of Catholic Women is the National Catholic School of Social Service which was established in Washington in the year 1921. The purpose of this school is to train women who have graduated from college to be leaders in the field of social work. The National Council of Catholic men sponsors two weekly radio broadcasts known as the Catholic Hour and the Hour of Faith, which are heard all over the country.

Besides these Department there are in the National Catholic Welfare Conference a number of Bureaus. One of the most important of these is the Immigration Bureau, whose work it is to give assistance to Catholic immigrants of all nationalities and to extend to them a Catholic welcome to their new home. Remembering

Compulsory military training was not pleasing to the bishops. In 1944 they asked that no decision should be reached as to its permanence until after the end of the war. In 1945, they begged that the United States should try to persuade all nations to give it up, asking, in the event that this could not be done, that it be used in this country only as a last resort.

The loyalty of Catholics to their country was expressed by the Bishops in the letter which they sent to President Roosevelt after Japan's attack on the United States Fleet at Pearl Harbor. The President acknowledged their letter, saying that it gave him strength and courage for the hard days ahead.

At Thanksgiving 1943, the Bishops sent a letter to the Foreign Relations Committee of the United States Senate, favoring the sending of food to the starving people of the countries occupied by the Nazis. They established an agency, known as War Relief and Emergency Services, to minister to the needs of these and other victims of the war. This agency organized relief centers in many countries, including Italy, Egypt, Malta, North Africa, India, and China. It aided sixty thousand war victims in forty-two countries, supplying money, food, and clothing valued at more than forty million dollars.

The Bishops were also prompt to give aid to the armed forces of the United States. An agency, called the National Catholic Community Service, was set up at the beginning of the war to organize centers of recreation for the armed forces in towns and cities near their posts and stations. It was especially through the chaplains, however, that the Bishops aided the armed forces. A Catholic chaplain had given an example of courage at Pearl Harbor. The President acknowledged their letter, saying that it gave him strength and courage for the hard days ahead.

At Thanksgiving 1943, the Bishops sent a letter to the Foreign Relations Committee of the United States Senate, favoring the sending of food to the starving people of the countries occupied by the Nazis. They established an agency, known as War Relief and Emergency Services, to minister to the needs of these and other victims of the war. This agency organized relief centers in many countries, including Italy, Egypt, Malta, North Africa, India, and China. It aided sixty thousand war victims in forty-two countries, supplying money, food, and clothing valued at more than forty million dollars.

The bishops were Also prompted to give aid to the armed forces of the United States. An agency, called the National Catholic Community Service, was set up at the beginning of the war to organize centers of recreation for the armed forces in towns and cities near their posts and stations. It was especially through the chaplains, however, that the Bishops aided the armed forces. A Catholic chaplain had given an example of courage at Pearl Harbor when Father Aloysius H. Schmitt lost his life in aiding others. The strength given the armed forces by such example was surpassed by the Holy sacrifice of the mass and the sacraments which

the chaplains brought to the very scene of battle. The Bishops knew this and sent four thousand of their priests to aid in this necessary work. Twenty-eight of these priests were killed or died in the service.

His Eminence, Francis Cardinal Spellman, was appointed by the Pope to be the Superior of all these chaplains. He named priests to assist him in various parts of the world. But he himself made four extensive tours of the posts of the United States Army and the stations of the United States Navy, traveling over the whole world to Alaska, the Canadian Northwest, North Africa, Europe, and the Far East. His visits gave courage to the armed forces and to their chaplains and imparted to them the strength to be faithful to their conscience in the midst of so much wickedness.

The priests at home aided the families of men in the armed services, especially when word came that a loved one had been killed in action. They also urged their people to observe the regulations of the Government as to the rationing of food and clothing. They spoke in favor of the drives for paper and fats, for food and clothing to be sent abroad, and for the sale of war bonds and stamps. The children in the parochial schools sold war bonds and stamps, the total of which was far in excess of a hundred million dollars; they also assisted in the numerous drives for the collection of waste paper, fats, and other materials needed by the Government in the years of war.

During the war, conventions were banned because the railroads were able to transport only troops, food stuffs, and army supplies. No National Eucharistic Congress was held, therefore, after that in St. Paul and Minneapolis in 1941. The Social Service Department of the National Catholic Welfare Conference, however, continued to hold its meetings in various dioceses, since no traveling was needed for them.

Priests and laymen also labored to make it less a burden to bring Catholic education to their parishes by showing lawmakers that they should contribute to this work. In places in which there is no parochial school, children may now leave the public school for one or two hours a week of the school day in order to receive religious instruction. Moreover, several States have provided that they will give textbooks to the children in parochial schools, or carry the children in buses from their homes to the parochial school.

The way in which the bishops of this country helped the Pope during the war made him very happy and very grateful. This he showed to the whole world just before Christmas 1945, when, among the thirty-two prelates whom he appointed Cardinals, four were chosen from among the Archbishops of the United States. These were John Cardinal Glennon, Archbishop of St. Louis; Francis Cardinal Spellman, Archbishop of New York; Samuel Cardinal Stritch, Archbishop of Chicago; and Edward Cardinal Mooney, Archbishop of Detroit. The number of cut fellow-countrymen in the Sacred College was now five.

The joy that filled the heart of Cardinal Glennon was too much for it, worn out by more than sixty years in the service of Christ as a priest. As he was returning from Rome, where the Pope had raised him to his high rank, he was stricken in Ireland, and died only a few miles from the parish in which he was born. But his life and his labors remain as a reminder of the teachings of the Pope who made him a Cardinal, as an exhortation to the Catholics of the United States to make those teachings live.

Conclusion

The splendid piety of the Catholics of the United States bears witness to their deep faith and their burning love for Christ in His Church. The Communion railings are crowded not only on Sunday but even during the week with men and women eager to receive their Eucharistic Savior. Gradually the simple churches built in pioneer days are giving place to beautiful structures that yield to Our Savior the external glory that befits Him as the Lord of the World. The loyalty of Catholics to their country, to the Church, and to God, as well as their generosity in bearing the burdens of the members of the Mystical Body throughout the world, needed only the occasion of World War II to bring forth the fruits expected of them.

On a September day in 1935, one hundred thousand men, women and children knelt in the great stadium in the City of Cleveland. The occasion was a great national Eucharistic Congress. Thousands of miles away across the sea in his summer residence at Castel Gandolfo in the Alban Hills of Italy the Pope was speaking to them. The radio carried his voice to the assembled throng and to millions of others. "It is the joy of Our paternal heart," they heard him say, "to salute each and every one of you, our good and faithful children, and to felicitate you at this Eucharistic celebration so illustrious and so full of blessings for the soul. With earnestness We desired to share with you the spiritual sweetness of this rich feast, to join Our prayers of intercession with yours, to obtain an ever renewed and ever greater increase in Faith and Catholic life and action in the battle for moral uprightness and for modesty and decency, to be with you in order to show Our horror of the unspeakable material and moral havoc of wars and their dire aftermath of tears and sorrows, to implore that peace so much desired by all—peace to those who are near and peace to those who are far, and to pray that the burden be lightened for a world worn to exhaustion by the ravages of the great depression.

"We desire finally to impart to each and all of you that which you all desire and await—Our Paternal Apostolic Blessing. And with a glad heart We extend this Benediction to your great Republic and its rulers."